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Christian Courier

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NOVEMBER 3, 1995/No. 2462

Native leader calls for spiritual solutions

Bert Witvoet

OTTAWA — Member of Parliament Elijah Harper is the main drive behind a "sacred assembly" to be held in Hull, Que., from Dec. 6-9.

Harper gained national attention in 1990 when, with feather in hand, he steadfastly opposed the passing of the Meech Lake accord in the Manitoba assembly because the accord did not address native rights.

Now a federal MP representing Churchill, Man., Harper has been rethinking the way both aboriginals and non-aboriginals have dealt with each other in the past. He has concluded that what has been missing from past struggles to reclaim aboriginal land rights and self government has been a spiritual foundation.

Harper was driven to that conclusion after he found healing from a lengthy, undiagnosed illness through the prayers of many people. Hence his call for Sacred Assembly '95.

Holistic intervention

According to a news release from Harper's office, the sacred assembly is to bring together both aboriginal and non-aboriginal spiritual leaders in order to promote "reconciliation in the face of rising frustration in First Nation communities".

Organizers hope that a spiritual approach can help them move more effectively on aboriginal justice issues such as the settlement and implementation of land rights and self-government; respond to crises through more holistic and communal forms of intervention and mediation; and develop a healing process for reconciliation both within and between aboriginal and non-aboriginal communities.

Harper has called on his fellow MPs to support the sacred assembly he has proposed. The Prime Minister has been invited to make a statement during the final session, at which time "native and non-native spiritual leaders will lead the assembly in prayers and blessing, related to a renewal of the covenant between aboriginal and non-aborginal peoples in the country."

Each day of the assembly will be devoted to a major theme: Day 1: "Sacred Foundations"; Day 2: "Spiritual Reconciliation"; Day 3: "Aboriginal Justice"; and Day 4: "Political Responsibilities."

Each morning plenary session will feature a dialogue circle consisting of chosen elders and leaders, with others looking on. In the afternoons there will be "break-out sessions", during which time small workshops will allow participants to share personal experiences. The evenings are devoted to cultural and spiritual events.

Arie Van Eek, executive secretary of the Council of the Christian Reformed Churches in Canada thinks that representatives of the CRC native ministries in Winnipeg, Regina and Edmonton will attend the assembly, as will Loraine Land, who is CCRCC's representative to and chair of the Aboriginal Rights Coalition, a coalition of national churches and church bodies working in partnership with aboriginal organizations.

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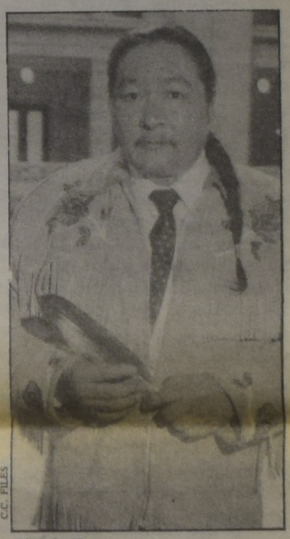

CC FILES

Elijah Harper

Christians protest use of 'guided imagery' in Niagara-area schools

Alan Doerksen

ST. CATHARINES, Ont. — After many concerned Christians protested against the use of "guided imagery" in public schools in Ontario's Niagara region, the Lincoln County Board of Education recently decided to suspend the use of this learning technique until it has been studied further.

Guided imagery is a technique used in teaching, sports and medicine. In teaching, it is sometimes used to help students generate creative ideas for writing, drama or problem solving. Students are told to visualize objects or visit imaginary places in their minds. Sometimes they are asked to find an "inner guide" whom they can meet there to ask for help. Some Christians see this technique as opening up young people to the influence of evil spiritual forces, which can take on the role of the "inner guides."

COURTESY WILMA JANSSEN

Wilma Janssen

The issue of guided imagery first drew the attention of the local Christian community four or five months ago when the Lincoln board gave training workshops about it to teachers. In reaction to this, Mary Beth Tucker, a concerned parent from Grimsby, Ont., and others, wrote a letter and petition protesting the use of guided imagery in public schools. They sent these to churches around the Niagara region, and so far, 1,022 people have signed the petition, says Tucker.

A hypnotic process

Tucker also attended an Oct. 10 meeting of the Lincoln board with teachers and concerned parents. At the meeting, guided imagery was discussed and the board decided to suspend its use in its schools until a committee investigates the issue.

Commenting on this decision, Tucker says, "I'm not satisfied with it." She is concerned with the wording of the decision, which may allow the board to bring back guided imagery in the future.

Tucker describes guided imagery as "a hypnotic process." There is a psychological danger to students which increases if teachers are not well-informed about guided imagery, and "the other danger is you're having children relinquishing their thought control to someone else," she says.

There is "absolutely" a connection between guided imagery and the New Age movement, insists Tucker. The technique is being promoted to schools by New Age sources, she adds.

But Tucker asserts that "this in no way has anything to do with Satanism." Some Christians have drawn such a connection. "Satanism is a specific religion that elevates Satan as lord," says Tucker. In contrast, the New Age movement acknowledges the existence of "benevolent and wise" spirits but not evil spirits.

Tucker and her husband have

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A father comes to understand his son, and a lot more.....p. 10
A daughter poignantly describes her elderly mother's dementia..p. 11
Christians must not see animals as commodities.....p. 13

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News

Christians connect guided imagery with New Age

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two children who used to be in the public school system but are now receiving home schooling. The Tuckers attend a Baptist church in Grimsby.

Substitution for prayer

Foppe Vander Zwaag, principal of the Netherlands Reformed Christian School in Jordan Station, has also spoken against the use of guided imagery in schools. In mid-October he co-wrote a letter expressing his concerns, which he sent out with his school's latest newsletter. In the letter, Vander Zwaag criticized the concept of the inner guide:

"A 'personification of inner wisdom' is presented to them which in reality is nothing but an opening up to satanic influences, inviting the devil into their souls and receiving him as an 'angel of light.' So instead of praying to God, they are subtly deluded into praying to Satan and worshipping him instead of the living God."

The letter encouraged its readers to call trustees of the Lincoln board and "inform them that the schools in our area are teaching New Age religion in the form of guided imagery, while it was decided by the Lincoln board not to teach religion at all. Also mention to them that it is an occult activity." Readers were encouraged to ask trustees to stop the use of guided imagery until proven safe.

"As a mother of Christian children, why would I want a non-Christian teacher to teach my children to have an inner guide?" asks Janssen.

Answers without

Commenting on the board's decision to suspend the use of guided imagery, Vander Zwaag says, "I think we'll have to witness if it is effective or not."

In Lincoln county schools, guided imagery has been used "in certain ways that I would not consider acceptable," he says. "Major questions cannot be answered within us — they're outside of us." Instead, Vander Zwaag encourages children to seek answers from Jesus Christ.

Vander Zwaag says guided imagery is not connected with Satanism. But he adds that students could become candidates for Satanism after being exposed to it.

Teachers don't know

Wilma Janssen is another Christian parent who has spoken out against guided imagery. A member of a Mennonite Brethren church in St. Catharines, Janssen has four children who are in the public school system.

"As a mother of Christian children, why would I want a non-Christian teacher to teach my children to have an inner guide?" asks Janssen. "I am very conscious and cautious about what my children are learning."

Public school teachers "don't know this spiritual realm" and don't know who the inner guides are, she says. Guided imagery is different from imagination, says Janssen, because when it is used "a child relinquishes control of his [or her] mind. That kind of guided imagery is dangerous."

Guided imagery has a connection to New Age and is "very Eastern," says Janssen. She does not connect it directly with Satanism but adds, "anything that's not of God is of Satan."

Questions committee make-up

The results of the Lincoln board's decision to suspend the use of guided imagery and set up a committee to examine it "will really depend on who will sit on that committee," says Janssen. The committee will consist of several teachers, trustees, administrators, four parents and a psychologist. Janssen and others had called for an independent group of psychologists to examine the issue, but the board chose its own psychologist instead.

"I find that a little bit underhanded," comments Janssen.

Jannsen and others at her church have helped circulate the petition against guided imagery and have contacted 150 churches about it. They plan to continue doing research and educating people about guided imagery.

Janssen is the Niagara area co-ordinator for Focus on the Family, which has sent her information on this issue.

Effective tool

The neighboring Niagara South school district is still using guided imagery and has had no protests about it, says Craig Finlay, a consultant for student assessment to the district.

Finlay, who has used guided imagery himself in teaching, describes it as "a very effective technique." He criticizes those who spoke out against the technique in Lincoln county. "I would call them fundamentalist Christians to the extreme."

Guided imagery and the use of inner guides "never had any religious overtones," says Finlay. He denies that guided imagery has connections with New Age, and says that the technique pre-dates the New Age movement. "The first time I saw it used was 25 years ago."

Guided imagery is effective in teaching drama, creative writing and courses for disabled students, says Finlay. It is carefully taught in a controlled situation, he says. "It's always used judiciously.... This is where we rely on the professionalism and experience and common sense of our teachers."

In a subsequent Oct. 24 meeting, the Lincoln board approved a clarification that limited the suspension of the use of guided imagery. Trustees agreed the suspension applied only to the 12-point guided imagery system taught to teachers in workshops held recently. That means teachers who have learned other methods of teaching the technique can still do so.

Harper's burden and illness

Bert Witvoet

One important reason why Elijah Harper is calling for a sacred assembly is that he feels burdened by what has happened In Ipperwash, Ont., and Gustafson Lake, B.C., last summer, says "Sacred Assembly '95" coordinator Wally McKay.

Both places saw a standoff between native people and the police. In Ipperwash, a native young man was killed by police bullets. It was the potential for more violence that pressed upon Harper the realization that outstanding issues between the aboriginal and non-aborginal population of Canada need to be solved quickly.

But the original motivation for calling a sacred assembly came from Harper's own spiritual journey while he was ill, McKay adds.

"A lot of people prayed for him," says McKay. "Elijah has improved significantly, he has gained weight and he has the strength to do this work [for the sacred assembly]."

McKay says Harper still needs a lot of prayer, but he firmly believes that he will be healed.

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News

To Bosnian refugees, with love

New refugee kit project receives overwhelming support

AKRON, Pa. (MCC) — From Grade 1 students to senior citizens, hundreds of groups and individuals have prepared refugee kits since Mennonite Central Committee (MCC) put out a call for them at the end of August.

MCC workers here loaded 1,000 refugee kits and delivered them to the port of Baltimore, Md., on September 22. MCC's partner in Croatia, Duhovna Stvarnost, just received the kits and will truck them to Bosnian refugees, mainly in the Tuzla region.

MCC personnel have been overwhelmed with the speedy outpouring of support for this new project, especially considering the kits' cost. Cost for each kit's 17 sundry items — multivitamins, laundry detergent, a bath towel, toothpaste and other necessities — range from $60 to $87 Cdn./$45 to $65 U.S., depending on where donors do their purchasing. Contributors also provide $5 Cdn./U.S. to cover ocean freight expenses.

After years of TV images of Bosnians in tears, forced to flee with no personal belongings, "the kits evidently provided an outlet for the empathy we all feel for the region's many refugees," says Kevin King, MCC U.S. co-ordinator of material resources.

The project was born in a coffee-break conversation between King and Amela Puljek in early August. Puljek, a Bosnian refugee currently working with European Mennonites, was visiting the States as a respite from her high-stress work of ministering to other refugees. While in Lancaster Country, Pa., several media interviewed her.

"During a break between TV interviews, Amela told me her story as a Bosnian refugee start to finish," King relates. "I asked her what items she had most needed as a new refugee, and she started rattling off a long list. I ran for a pencil. We worked and reworked the list. Later that day, before hitting the e-mail "send" key asking for feedback from MCC Europe personnel, I whispered a short prayer that this new project might make a difference in somebody's life."

In addition to several hundred more refugee kits scheduled to be shipped to Bosnia from the United States in early December, MCC Canada is preparing a thousand of the kits. These will be send to Bread of Life, MCC's partner agency in Serbia. Along with the December shipments of refugee kits, MCC and MCC Canada will also send school kits, soap, blankets and winter clothing.

Refugee kits, as well as school kits, are still welcome. For a list of contents, contact the MCC office in Kitchener, Ont. [(519) 745-8458] or Winnipeg [(204) 261-6381] or Ottawa [(613) 238-7224].

Dutch-Canadian newspaper questions Dutch liberation gifts to Canada

Alan Doerksen (with files from the *Windmill Post*)

ST. CATHARINES, Ont. — This year, two Ontario-based Dutch-Canadian groups have begun projects to help commemorate the Netherlands liberation of 50 years ago. But the *Windmill Post*, — an English-language supplement to the Dutch-language paper the *Windmill* — has questioned whether such expensive gifts are worthwhile or just "white elephants."

One such project is a planned Netherlands Liberation Memorial Theatre, which will be part of the Canadian War Museum in Ottawa. A committee of Dutch Canadians headed by Marten Mol and Hans Vander Stoep is currently raising $2 million to build this theatre (see story in CC, Sept. 1, p. 16).

At the same time, an Ottawa-based group is planning to build a multi-purpose working windmill in Ottawa to commemorate the Dutch liberation. The budget for the windmill comes to $3 million, half of which will be raised in the Netherlands.

Commenting on these two projects, the *Windmill Post* states: " No doubt, both extremely ambitious projects — if ever completed — will have merits in their own rights, but is it wise of the initiators to expect a moderately sized community to shoulder multi-million dollar budgets all at once? Frankly speaking, this is very doubtful."

The paper looks back at two previous presents from the Dutch-Canadian community to Canada which have fallen into disuse. One is a concert pipe organ that a Toronto-based group donated to the National Arts Centre in Ottawa (then under construction in 1970). The idea behind this was that a pipe organ represented Dutch culture, since many Dutch people attend churches or go to concerts featuring organ music.

But since 1970, the organ has only been used three times! Members of the Royal Canadian College of Organists reported to the *Windmill Post* that they appreciated the organ but could not afford the $3,000 rental fee to use the hall and the organ for a concert.

Large carillon

Another expensive musical gift from the Dutch community was the Netherlands Centennial Carillon, located near the harbor of Victoria, B.C. Built in 1967, the carillon is the largest of its kind in North America, and is one of 11 in Canada. Herman Bergink, the instrument's main promoter, served as provincial carillonneur until his retirement in 1992. But since then, the province of B.C. has issued only short-term contracts to a former student of Bergink. Once there were daily concerts, but these are now history, although the bells still ring to mark the passage of time. The University of Victoria has had plans to make the carillon part of its music program, but these have gone nowhere, according to the *Windmill Post*.

"This Dutch cultural expression has been grossly undervalued and lacked an overall plan from the beginning," states the *Windmill Post*. "Community concern may well save this magnificent instrument from neglect and finally make it part of local culture and folklore as well as a teaching instrument in due time. Efforts are now under way to better maintain the instrument, and even more important, to build a public support base for the Netherlands Centennial Carillon."

Looking at these expensive projects, the *Windmill Post* speaks out in support of the new windmill project, since windmills are a well-known symbol of the Netherlands and because they tend to attract many visitors. But the paper criticizes the theatre project as having too many unknown factors — one of which is whether or not the Dutch Canadian community can foot the bill.

The paper recommends that the Dutch Canadian community use caution when planning similar projects and gifts in the future.

COURTESY HANS VANDER STOEP

Artwork for the proposed Liberation Memorial Theatre

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Editorials

Where is God when you need him?

A couple of radio hosts were chatting before the news came on the other day. One of them told the following story:

The water was rising in a town along the Missouri River and the people were urged to evacuate. However, one man decided to stay with his house, even though the water was rising rapidly. Another man in a pick-up truck saw him, stopped and asked if he wanted to come with him.

"No," was the answer. "I'm staying. I'm putting my faith in God."

A little later, when the water had risen to the second storey of the man's house, a rowboat came by and the occupant asked the man if he wanted to come with him in the boat.

"No," was the answer. "I'm putting my faith in God."

The water kept on rising until it had almost swallowed the house. A helicopter pilot saw the man standing on top of the roof and threw down a rope ladder, urging him to climb up.

"No," yelled the man over the sound of the rotorblades, "I'm putting my faith in God."

Finally the water rose to the man's chin, and he looked up to heaven and cried out, "God, where have you been?"

Then a voice came down from heaven and said, "Where have I been? First I sent you a pick-up truck, and you didn't want to come. Then I sent you a rowboat and you refused to be rescued. Finally I sent you a helicopter, and you still said No."

The point of the story

The two radio hosts laughed at this point, and one of them said, "I guess the point is that God helps those who help themselves." The other one agreed. But I didn't think that was the point at all. I have always hated that phrase. It smacks too much of rugged individualism: Why doesn't God help the poor? Because they don't help themselves, the lazy bums.

The point of the story is that God is willing to help anyone, but you have to accept his offers even when they come through other people, as they often do. The man on the roof was looking for a chariot to come from heaven. He couldn't see a miracle or angels in ordinary people offering assistance.

I retold this story to a woman whom I hadn't seen in church for several months and who told me she was going through a difficult period and had to struggle through it alone with God. I suggested to her that the church was there to help her in that struggle. When I was finished, she said, "But the man on the roof was alright, wasn't he?"

"Of course," I answered, not wanting to make her feel as if she had missed out. "God came through once more."

"I needed to hear that," she said as she quickly left the building, leaving me wondering whether I had offered her too easy an escape hatch.

What fools we mortals are. How often don't we spurn God's help which he graciously provides through the people around us. But pride keeps us from accepting it. Instead of distrusting others in our community, why don't we see them as angels ... even if they have a few warts or a few missing teeth? **BW**

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Too evil for words

Amid reports of the Quebec referendum and a falling dollar, the evening television newscast told the story of how a ticket collector for the Toronto Transit Commission was stabbed to death by a hooded person. Along with the report came a video from the security camera near the scene that showed the man being led into a ticket booth and being stabbed. Why didn't the newscasters leave that item out of their program? I wondered. How painful that must be for family and friends.

Apparently the TTC employee did not have to work that shift but took it because someone else could not make it. Imagine how that thought must plague the surviving family. On top of that, the murderer and thief took only little money. Although the amount of money does not make the killing any less painful, a small amount makes the crime seem more unnecessary.

A brutal, mindless act creates so much hurt and suffering in a matter of minutes. How can anyone make sense out of that?

At times like this it's best not to think too much or say too much. How do preachers handle such situations? Is there a balm for this in Gilead? Fortunately, God gives much room for tears and sighing. **BW**

Deception creates anger

Three sovereigntists and three federalists were taking part in a pre-referendum panel discussion. One of the federalists told the sovereigntists that breaking up a country is a painful thing and that one must expect some very upset Canadians if they should succeed.

"We're not breaking up a country," one of the sovereigntists replied. "We're just forming a new country. The day after the Yes vote, Canadians will wake up and say, 'Life goes on as usual.'"

I found it difficult to watch the program. I could sense anger welling up in me as I listened to the bravado of the three sovereigntists. This is my country you're trying to tear up, I said to the television set. Why don't you admit to the difficulties and the pain that will accompany a break-up?

For a brief moment I could understand what has happened in Bosnia. **BW**

Courier a useful resource for school library

The September 22, 1995, issue of *Christian Courier* was so useful. I work in the library of a Christian high school and am always looking for practical, current items for our files, which the students use daily.

The article by Frank Sawyer, "We, the church, must be salt to a capitalist society," was a fine example. It is plainly written and touches on current problems in many areas of our society, with a strong Christian perspective.

The change of attitude in Romania reflected in a new language law, is disturbing and needs our prayers.

The "News Digest," showing the decline of the sanctity of life in Canada also elicits great concern. Fetal transplants for treating patients with Parkinson's Disease have begun in Halifax.

Looking through the anniversary issue of CC brought back many memories. I knew Mr. Farenhorst, Sr. well, and his little son has grown up. I supplied an article called "Hi, neighbor" for 21 years, so I thought I might find a little sample, but I didn't make it.

When I began I was offered two cents a word, and 21 years later I was still receiving two cents a word! I enjoyed all the research to get the articles in on time. Being an old-timer, I was asked to write helpful items for the new arrivals from the Netherlands, and even received one letter from a "fan" once, when I wrote about the "forgotten groom."

There are more positive things I could say about *Christian Courier*, but let me just thank you for helping parents, teachers, students and librarians bring the needs of the world and the church to the attention of our youth. Keep it up.

Elsey Sneep
Chatham, Ont.

Oosterhuis' musings about her mother bring back special memory

We enjoyed your 50th anniversary issue. Mrs. Alyce Oosterhuis' reference to her mother's (Mrs. Horzelenberg's) contribution in the mail room brought back a special memory. I was one of the guys who boarded at the Horzelenberg's home in 1958 while attending a Christian teachers college.

Later, included in the *Calvinist Contact* delivered to the Dykstra home (Peter and Grace), I would find little well-wishing notes from Mrs. Horzelenberg from time to time. She was not only protective of her daughters, she was also careful not to waste postage and yet remembered with kindness those whom she came in contact with. She was truly a godly woman.

Bruce Dykstra
Ancaster, Ont.

God was watching

Hilda J. Born

For the ways of a man are before the eyes of the Lord, and he watches all his paths.
Prov. 5:21 (New American Standard Version)

On Sunday morning we usually rush through our farm chores to hurry off to church and Sunday school. One Sunday in early May, my husband, Jacob, hastened to the calf barn with a full milk pail in each hand.

A strange sound and smell caught his attention. Glancing up he was startled to see a burst of flame beside the light switch. Without thinking, he tossed the contents of his pails upward to smother the blaze. Then he dashed to the main switch to turn off the electric power.

Before refilling those pails with milk for the calves, Jacob filled them several times with water and thoroughly doused the beam that had suddenly erupted in flames. On closer examination it was evident that an exposed live wire from the faulty switch had touched a dry wooden beam. This thick beam, ten by ten inches, had smoldered for many hours. Only a thin crust was left when it finally flickered into tongues of fire by a waft of the morning breeze.

What would have happened to the barn and the rest of the farm buildings if this beam had ignited during the night? Would we have awakened in time to save the house and ourselves?

Peculiar timing

Those thoughts came to us later. At the moment Jacob was coping with the situation at hand. As we examined the charred beam and blackened hay that reached right into the loft, we could see that it would have taken only a minute to explode into a major conflagration.

Why did the whiff of air ignite the fire just as Jacob appeared in the doorway? Many times we had climbed the ladder to the haymow beside the switch with the exposed wire, but no one had noticed it before. Now it was so obvious.

COURTESY HILDA BORN

Jake Born in the milking parlor

Did God have to use such a dramatic incident to get our attention? Wasn't our usual Sunday service for the Lord acknowledging his supremacy in our lives?

We'll probably never know the answer to many of our questions. One thing we do know is that God spared us from much harm and loss that day, and probably also on many other days of which we are unaware.

Thank you, Lord, for keeping your eye on us every day of the week. Thank you for showing us when and where to walk to keep us from harm and danger.

Hilda J. Born is a periodic contributor to CC and lives in Abbotsford, B.C.

Dordt chooses Zylstra as next president

SIOUX CENTER, Iowa (DC) — Dr. Carl E. Zylstra of Orange City, Iowa, has been selected to be the third president of Dordt College, the college's board of trustees has announced.

Zylstra will take office in the summer of 1996, following the retirement of the current president, Dr. John B. Hulst.

Board president Mark Sybesma noted that the October 20 announcement coincided with the college's week-long celebration of its 40th anniversary. Dordt's vision hasn't changed in those 40 years, Sybesma said. "Dordt was founded to equip its students and provide its constituency with the means to reform and restore the world we live in." The board sought a president who had the ability to articulate that vision.

Both Sybesma and Zylstra praised the other finalist for the position, Dr. Harry Fernhout of the ICS in Toronto. "The board was given two excellent men to choose from," said Sybesma. "We trust God that the difficult decision we made is a wise and good decision."

Zylstra has served as pastor of Immanuel Christian Reformed Church in Orange City, Iowa, since 1983. He is a graduate of both Calvin College and Seminary. He received his doctoral degree in practical theology from Princeton Theological Seminary in 1983.

Zylstra came to Orange City from Calvin Seminary where he served for a year as lecturer in practical theology. Prior to entering a doctoral program, he had pastored Hammond CRC in Hammond, Indiana, from 1973-1979.

Zylstra's background includes experience in leadership roles on the boards of a number of educational institutions and church agencies. He is a current member of the board of trustees of Calvin Seminary and past president of the board of Christian Reformed World Missions. As an officer of the latter board, he was instrumental in a major reorganization effort, appointing a new executive director, revamping the management structure, interviewing all new senior-level personnel, and beginning the implementation of a strategic plan.

PHOTO COURTESY DORDT COLLEGE

Dr. Carl E. Zylstra

He has also served as vice president of the Board of World Ministries of the Christian Reformed Church, on the board of trustees of Calvin College and Seminary, and as secretary of the board of Dordt College.

He has served as chair or reporter on a number of committees appointed to study and report to the synod of the Christian Reformed Church, and in 1994 was elected first clerk of synod.

Zylstra's local involvements have included leadership roles on the boards or committees of Orange City Day Care Center, Classis of the Heartland of the CRC, Unity Christian High School, and the Orange City Chamber of Commerce.

Zylstra is 47 years old. He and his wife, Gloria, have three children, one in high school and two attending Dordt College.

Education

'Nice guys' are different now

EDUCATION

Alyce Oosterhuis

A recent article in *The New York Times* described the "decline of the nice-guy quotient." In their search for measures of intelligence that will identify successful team leaders, psychologists have identified an "emotional intelligence" (EQ) that is distinctly different from usual IQ abilities. Those who possess a high personal EQ tend to be self-controlled, focused, anxiety-free, empathic, co-operative, persuasive and consensus-builders.

Unfortunately, such "nice-guys" are becoming increasingly more difficult to find in our North American society. Research with school-aged children has found an increase in impulsiveness, greed, anxiety, depression, disobedience and hot-tempered aggressive behaviors since the 1970s. Thus, while the need for those with a high EQ is acute to create "kinder, gentler," more compassionate communities, the prevalence of high EQ individuals is diminishing. The article laments that "nice guys do finish first, but they are harder and harder to find."

Maybe it is this scarcity of "nice guys" that explains a number of teacher dismissals in the past years; dismissals for causes which 20 years ago did not constitute legitimate grounds. School boards are drawing hard lines; parents are demanding accountability, teachers are looking for representatives.

The days of upholding Matthew 18 as the model of reconciliation and healing in the event of Christian employer-employee grievances are over. The meanness we see in low EQ children is translated into an unforgiving stance in our Christian adult community. The "nice guys" are not to be found. But is that really true?

No more looking the other way

Personally, I believe that although it may sometimes seem as if we live in a meaner community than before, there are still many "nice guys" around. The difference is that today's "nice guys" do not argue for the aggrieved teacher in any contract dispute; they argue for the case of the student who was wronged. It is a change in perspective which calls for at least as much empathy and co-operative or persuasive powers as the previous generation's nice guys had.

In previous decades, many legitimate grievances were swept under the rug of "forgiveness," "going the extra mile," "giving a second chance," "think of his/her family and situation." To forgive and to forget in past years meant that abuses, misbehavior and incompetencies were often tolerated for too long as they affected more and more children.

I also think that in the parent/teacher/principal triad we may be misusing Matthew 18's "reproof of another for sins." Maybe it would be better to use Matthew 18:6 as a guideline for our Christian schools when teachers falter in their profession. It may well be that a dismissal with cause is the 20th century "nice guy" version of "a millstone."

Alyce Horzelenberg Oosterhuis hopes that no millstones will be placed around her neck for the wrongs she has done in 30 years of teaching.

Byker inaugurated as Calvin College president

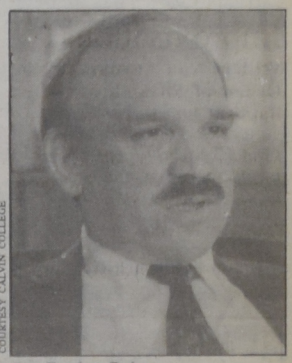
Phil de Haan

GRAND RAPIDS, Mich. — Culminating two days of festivities, Dr. Gaylen Byker was inaugurated as the eighth president of Calvin College on Oct. 31, Reformation Day.

On Sunday, Oct. 30, during a worship service at the college chapel to "celebrate and bless a new ministry," Fuller Seminary president Dr. Richard Mouw preached on "The Maturity Mandate."

On Monday, Byker's inaugural speech, "An Embarrassment of Riches," was the first time he addressed the college and its constituents. The afternoon ended with attendees being able to choose between six lectures held between 2 p.m. and 3:30 p.m. on various locations around campus. The celebrations ended with a concert by the award-winning a cappella group Take 6.

Byker is a native of Hudsonville, Mich., and graduated from Unity Christian High School, Calvin College, and the universities of Michigan and Pennsylvania.



COURTESY CALVIN COLLEGE

Dr. Gaylen Byker

Ontario ranks third in numbers of students sent to Calvin College this year

CC Staff

GRAND RAPIDS, Mich. — This academic year there are 208 students from Ontario attending Calvin College in Grand Rapids, Mich., according to figures just released in the Fall 1995 edition of "Calvin Connection," a newsletter for "friends of Calvin College." That makes Ontario the college's third largest geographical constituent. Only Michigan and Illinois have more students at Calvin this year (2164 from Michigan; 295 from Illinois).

There are 37 Calvin students from B.C., 19 from Alberta, 2 from P.E.I and 2 from Nova Scotia. Total enrolment of students from the U.S. and Canada is about 3900. In addition, there are 25 other countries represented in the Calvin student body. And though Calvin is still run by and largely supported by the Christian Reformed Church, one-third of its students now come from denominations other than the CRC.

Celebrating 40 years of Christian education

JACOBA BOS

Strathroy (Ontario) Community Christian School (formerly John Calvin Christian School) planted trees at its new property site in Caradoc Township on Sept. 1 "as a symbol of reliance on God's faithfulness which the school community has experienced in the past 40 years, when often all the odds were against them and hard-pressed parents faced seemingly insurmountable financial burdens in providing Christian education without government support," writes Jacoba Bos on behalf of the school.

Music Review

No bombast in these likable improvisations

Media/Arts

Marian Van Til

Improvisations I

Willem Van Suydam at the Organ of Yorkminster Park Baptist Church, Toronto

Produced by The Music Group Productions Inc., Brampton, Ont.: (905) 455-0797. CD. $22.95.

If you like Dutch-style organ improvisation on familiar hymn and psalm tunes in the Feike Asma tradition, you'll like this recording. Even if you don't like that kind of improvisation, you might enjoy this. Van Suydam's improvisations are fairly restrained (*not* a characteristic associated with many other Dutch improvisers) and well-played.

The 15 tracks on this 64-minute CD show clearly that Van Suydam is a capable organist. He is less successful as a composer/improviser, though there are flashes of competent inventiveness. (These are all Van Suydam's own settings of psalm and hymn tunes).

When one listens to the whole CD in a sitting, two complaints emerge: the use of predictable harmonic progressions (he's quite fond of chromatic bass lines); and use of similar registrations throughout, i.e., using a limited number of stop combinations, resulting in the same or similar sounds being repeated in most compositions.

Though lack of creativity in choosing stops seems to be a common fault in church organists, it's particularly unfortunate when a professional organist has a large (four-manual, 87-stop), versatile instrument at his or her disposal, as Van Suydam does in Toronto's Westminster Park Baptist Church Casavant organ which he is playing here.

Warm fuzzies

It's good that Van Suydam doesn't over-use mixtures (stops comprised of several ranks of pipes each, in which more than one pitch sounds when one key is pressed, giving the full organ it's characteristic "bite"). But he seems almost afraid to use full organ, or to add mixtures to solo combinations. Van Suydam relies mostly on soft flutes and principals, and flutes and soft mutations as solos. The upside of that is there's no irritating bombastic playing here. The downside is all that warm fuzziness makes one start to wish for some bright, clear, "classical" sounds to offset it.

A few interesting exceptions are Van Suydam's particularly inventive use of flute stops in the piece intended for children, "Humble Praises Holy Jesus" (Track 11); his bright registration of "Christ Above All Glory Seated" (Track 6); and the rousing if highly episodic "Postlude Finale on 'What God Ordains is Always Right'" (Track 15).

There is certainly food to savor here. In the prelude and chorale on "Holy, Holy, Holy" there are pleasant running interludes between the tune phrases (Track 2). In a variation and chorale on "Jesus, Priceless Treasure" (Track 9), there is an agreeable interplay of musical lines in the introduction, after which the chorale tune is played on what sounds like the oboe (or related reed). The psalms, though played in a manner similar to each other, allow for quiet meditation and for the listener to mentally sing along.

Solid production

The Music Group Productions does an excellent recording job, capturing well the organ's wide pitch and color range. The CD cover is graced with an attractive and intriguing painting by Maggie Bol which combines organ pipes and console. Van Suydam also appropriately includes the stop list of the Yorkminster Park organ, some information about the organ, about himself and about The Music Group. (One would have liked to know more about artist Bol.)

One other interesting feature for organist-listeners: all of these compositions are available in sheet music form from The Music Group. This CD will make a good Christmas present for anyone who enjoys this style of music.

Calgary pastor raises support for gospel radio station

Gordon Legge

CALGARY — A long-time Calgary pastor is rallying churches here for support to launch the country's first FM gospel music radio station.

Rev. Allan Hunsperger has sent out an appeal asking for letters of intervention for a public hearing in Calgary in early November.

Hunsperger, who had a gospel music radio program on CFAC and CHQR for years, has applied to the Canadian Radio-television and Telecommunications Commission for an FM license for his new station, CFGM (Calgary's Favorite Gospel Music).

A CRTC hearing will be held in Calgary Nov. 7 and Hunsperger asked supporters to have their letters to him by Oct. 16.

"There exists now an opportunity for Calgarians to enjoy the most exciting, fastest growing and most meaningful music in the world," Hunsperger says in his appeal.

"Contemporary gospel music is enjoying unprecedented popularity across North America, with energetic new artists joining established performers in sharing their lives in words and music," Hunsperger asserts.

Hunsperger is facing tough competition for the licence. Roger Charest Sr., owner of Edmonton's CKER, a multicultural station, as well as three other radio stations in Victoria, Grande Prairie and Fort McMurray, have applied for the one available Calgary FM speciality licence.

Calgary is the only major city in Canada which does not have a multicultural radio station. Charest's partner in the application is Thomas Fung, a Vancouver businessperson active in the radio, television and communications industry.

Lifetime dream

If Hunsperger succeeds, it will be a lifetime dream come true. It was in November 1978 that Hunsperger, while praying, first conceived the vision of a gospel music station for Calgary. To develop the dream he formed Touch Canada Broadcasting, of which he is president.

But it was a long time coming. Ironically, it wasn't until Easter of last year that he started his first gospel music station, CJCA, an AM station in Edmonton, not Calgary. It is one of two AM gospel music stations in Canada. The other is in Vancouver.

It got off to a shaky start but today, he says, "It's doing really well. More advertisers are calling all the time." Its main audience is young mothers home with their children. While FM stations lead the ratings, Hunsperger station is Number 1 among AM stations on the weekends and Number 3 on weekdays.

But Hunsperger has tenacity. "My Dad always told me, 'There's no such word as can't'" he recollects. Apart from the churches, Hunsperger is seeking divine help for his cause. "I'm on an extended fast and prayer for this whole issue," he says.

Hunsperger also plans to apply the lessons he learned while starting up the Edmonton station. He won't let his heart dictate the start-up date. In Edmonton, he started too soon. "We just weren't ready. I'm not going to start up too early. I want to make sure I have all my ducks in line."

Fast learner

But the transition from pastor to businessperson was more difficult than anticipated. "I know a lot about a tax deductible number," says Hunsperger, who ran a church in Bearspaw, and a radio program and a group of Christian schools while he was in Calgary. "I wasn't trained in the business field. It's been a different world."

He has learned quickly however. With the backing of Edmonton millionaire Charles Allard and a $2 million budget, Hunsperger figures the station would go on air next summer if it is granted a licence.

If his new station goes to air, it'll feature a combination of contemporary music, with singers such as Amy Grant, Michael W. Smith, and Sandy Patty, mixed with more traditional music and inspirational programming.

A family-oriented station, it will have programs like Family News in Focus, produced by Focus on the Family. Hunsperger even plans to have a "Family Fun Cruiser" to do special community events.

Moreover, along with other gospel music stations in Western Canada, CFGM will help promote the development of Canadian talent, like Calgary's Jerry Proppe and Flowers for Zoey, Hunsperger says.

"The opportunity to assist musicians, singers, songwriters and others involved in gospel music should not be ignored. Just as Canadian country, pop, rock and dance music artists have flourished through exposure on mainstream radio, gospel artists can expand career opportunities through exposure gained via radio air play."

Church

CRC Grand Rapids classis compromises on how to minister to gays

Darrell Todd Maurina

GRAND RAPIDS, Mich. (URNS) — On October 19, faced with a sizeable audience and aware of the widespread public scrutiny its decision would receive, Classis Grand Rapids East of the Christian Reformed Church accomplished what one delegate called a "miracle" on the question of how to minister to gay church members. It is estimated there are between 100 to 400 gays within congregations in Classis GR East, and from 530 to 2,100 gays in the six classes of greater Grand Rapids.

Delegates tabled a minority report (signed by Calvin Seminary professor Melvin Hugen and Calvin College professor James Bradley) and deleted most of a majority report (signed by Calvin professors Hessel Bouma III and David Holquist, Grand Rapids Area Center for Ecumenism staff member Betty Zylstra, and Gladys Verhulst). In doing so, classis avoided making an explicit statement on whether homosexual practice is sin.

Discerning the meaning of faithfulness

In the end, GR East said simply that ministries to homosexuals "should work with everyone in Christian community to discern what it means to live lives faithful to Jesus Christ."

Hugen and Bradley's minority report had wanted classis to say that all sexuality has been distorted by the Fall, that "homosexual orientation is one form of such distortion," and that "at all times the church must call all her members to a life of obedience to God's provision of marriage as the proper relationship for the expression of genital sexuality." Hugen made clear that "marriage" is a heterosexual relationship.

Ministry shouldn't be contingent on sin

The majority report, however, argued that "ministries with persons who are homosexual should not be contingent upon declaring homosexual activity as sin or as distinctive evidence of the Fall. To do so is to give an incomplete moral testimony to the issues of homosexuality with the potential harm in practice of closing ministry with many persons who are homosexual. Instead, these ministries should work with everyone in Christian community to discern what it means to live lives faithful to Jesus Christ."

Rev. Rolf Bouma, pastor of Eastern Avenue CRC was concerned that "classis [be] put on notice or reminded that we're dealing with a concrete situation."

That "concrete situation" is that of Rev. Jim Lucas, a member of Eastern Avenue and part-time chaplain of AWARE (As We Are), a CRC-based ministry to homosexuals. Lucas' ministerial credentials have been extended five times in recent years on the ground that his situation as a celibate gay minister makes it unlikely that he will receive an ordinary pastoral call, and that Eastern Avenue wished to wait until classis has spoken on ministry to homosexuals before considering his request to officially call him as chaplain for AWARE.

Neither report satisfies

Classis discussed first the majority, then the minority report. Strong dissatisfaction was expressed with various aspects of both reports. That being the case, Rev. Morris Greidanus of First CRC made a surprising proposal: that classis return to the majority for the purpose of deleting all but the last sentence on the need to "work with everyone in Christian community to discern what it means to live lives faithful to Jesus Christ."

The proposal passed by a strong voice vote. The compromise pleased Eastern Avenue, the minority committee and Jim Lucas, the man who will be most immediately affected by it.

Hugen said the deletion of the problematic language of the majority report leaves the 1973 synodical report — the church's official statement on homosexuality — in tact. However, the real proof will be in what ministry results from the decision, Hugen added. "It isn't just what you say, it's what you do with it."

Lucas was "very pleased" with the outcome. "In many ways that's exactly what I would want said — 'These ministries should work with everyone in Christian community to discern what it means to live lives faithful to Jesus Christ' — that's exactly what we're all about. I came away feeling I am welcome in the church, I and other gay and lesbian people."

Lucas believes that care for hurting persons must precede rather than follow theological analysis. "There have been a huge number of gay and lesbian people who have been excluded from the church," he says. "We just determined that one way to be reconciled with this community was not to make any statement about the more controversial aspects of this subject."

Dutch Reformed committee says only preachers may preach

GRAND RAPIDS, Mich. (REC) — A committee of the Reformed Churches in the Netherlands (GKN) has concluded that only ordained ministers may preach in the worship service. Even in long vacation times, the church should not allow persons to preach who are not ordained to that office. In this way, the committee said, the ministries of word and sacrament are bound in one office with the preaching of the word.

The GKN set up the committee to respond to a report on small churches in the Netherlands Reformed Church (NHK). The committee did not allow an exception to their rule for those who held a preaching license. Since the license to preach was part of the process leading to ordination, it would be responsible to allow such persons to preach in the service, the committee concluded.

Lutherans inaugurate a 'lay theological journal'

Marian Van Til

PEMBROKE, Ont. — A new Lutheran "lay theological journal" will appear twice a year to help the laypeople of the Lutheran Church-Canada "apply God's Word to some of the difficult issues facing our church and our lives."

Called *Word & Deed* and published by the Board for Communication Services of the Lutheran Church-Canada, the publication "has been prepared in response to a perceived need for a theological journal for the laity written from a confessional Lutheran perspective," says the front page of Volume 1, Number 1.

That volume, which appears as a supplement inside the October issue of *The Canadian Lutheran,* contains articles on "close communion" and bioethics: abortion and euthanasia. (The latter is written by a Daniel Overduin of the Lutheran Church of Australia; Overduin includes a short summation of the situation re: euthanasia in the Netherlands.)

A subscription costs $12 a year for two full issues and a binder in which to store them. (Write to: Word & Deed, Lutheran Church-Canada, 3074 Portage Ave., Winnipeg, MB R3K OY2.)

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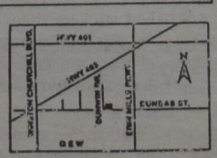

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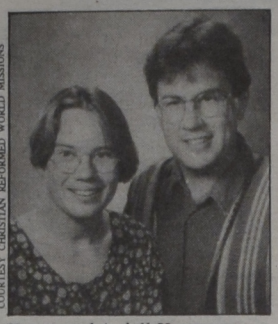
Church

Calvin grads merge lives and ministries in Nigeria

GRAND RAPIDS, Mich. (CRWM) — Attending Calvin Seminary proved to be a life-changing experience for both Henry Hogeterp and Ardell Persenaire. Hogeterp, of Ottawa, Ont., and Persenaire, of Jenison, Mich., met at the seminary and were married October 14. But seminary also prepared the couple for missionary service — they leave January 5 to work with Christian Reformed World Missions in Nigeria.



COURTESY CHRISTIAN REFORMED WORLD MISSIONS

Henry and Ardell Hogeterp

Persenaire, 25, was born in Jos, Nigeria, to missionary parents and has also lived in Honduras, Philippines, the United States, and Canada. She received a master of arts in mission and church growth from Calvin Seminary this year. Hogeterp is working towards his master of divinity degree — his work in Nigeria with World Missions will fulfill an internship requirement for the seminary.

Persenaire will work with the Christian Reformed Church of Nigeria (CRCN) as a consultant to their Theological Education by Extension (TEE) program. The TEE program facilitates training church leaders in many parts of the country through extension classes, eliminating the need to bring students to a central location for classes. Hogeterp will be teaching various subjects at the Smith Memorial Bible College.

The couple's commitment to missions is as strong as their love for each other.

"We believe that God, the master potter, will work through us to form leaders for his kingdom," they say.

'Reformist' Catholics launch church petition in Germany

COLOGNE, Germany (EP) — A group of "reformist" Roman Catholics in Germany have launched a nationwide petition demanding the ordination of women, married priests, and other reforms in their church, according to Ecumenical News International (ENI).

The "People's Referendum," launched last month at parishes in Cologne, Hanover, Munich and other cities, was organized by "We Are the Church," a movement formed from 450 separate Catholic groups. Leaders of the movement assert that they will obtain the support of 10 per cent of Germany's 26 million Catholics.

Church leaders who support the Pope's traditional positions on these issues see the petition as an attempt to divide the church, ENI reported. German newspapers have reported that in 25 of the church's 27 dioceses, priests had been instructed by their superiors not to support the referendum.

Karl Lehmann, chair of Germany's Catholic Bishops' Conference, is expected to receive the petition sometime this month. He condemned the referendum as irresponsible and said that it would increase tension between "reformist and conservative Catholics."

The chair of the Central Committee of German Catholics, Rita Waschbusch, accused referendum organizers of "wishing to cause misunderstandings."

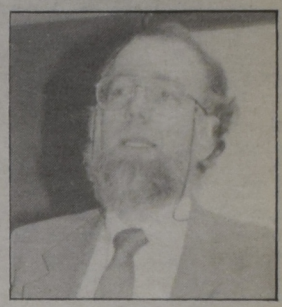
Pope John Paul II defended his church's position in an October letter, saying the church rejected the idea that "whatever suits the majority at a given moment becomes the norm to which we must submit."

The petition follows a number of disciplinary disputes within Germany's Catholic Church. Criticism of the church increased last year when the Vatican barred divorced church members from receiving communion [a reiteration of existing canon law which is often ignored]. In June, a German adult catechism reaffirmed traditional church teachings on controversial issues such as contraception and homosexuality.

Cross-gender imagery

Al Wolters

CHAPTER & VERSE



"For this is what the Lord says:... As a mother comforts her child, so will I comfort you" (Isaiah 66:12-13, NIV).

This passage from the last chapter of Isaiah is one of a number of places in the Bible where God is compared to a woman. In recent years these examples of feminine imagery for God have drawn a good deal of attention, especially in connection with the debate over whether it is biblical to refer to God as "she." Does not the Bible itself, by comparing God to a woman, show that language which consistently uses masculine pro-nouns to refer to God is at the very least one-sided?

In my opinion, this line of argument fails to take into account two important considerations: the linguistic structure of the biblical languages, and the widespread phenomenon of "cross-gender imagery."

It is not possible to elaborate on the first point without getting into a discussion of some rather technical linguistic details having to do with the fact that gender-marking is much more widespread in Hebrew and Greek than in English. But the upshot of such a discussion would be that God, in the original languages of the Bible, is presented in even more overwhelmingly masculine terms than our standard English translations indicate. In the Bible, God is always a "he."

It is the second point, the phenomenon of cross-gender imagery, which explains why God can nevertheless be freely compared to a woman. It is quite common, both in the Bible and elsewhere, for feminine imagery to be used to describe masculine persons, and masculine imagery to be used to describe feminine persons.

Some examples are the following: "Pains as of a woman in childbirth come to him [Ephraim], but he is a child without wisdom" (Hosea 13:13); "My dear children, for whom I [Paul] am again in the pains of childbirth" (Gal. 4:19); "As apostles of Christ... we were gentle among you, like a mother caring for her children" (1 Thess. 2:7); "Socrates compared himself to a midwife"; "Mrs. Thatcher was the only man in the cabinet"; "That man Carslake is a foul-minded old woman." Such cross-gender imagery is common in the literature and common speech of many nations.

Gender imagery doesn't equal gender

What this usage shows is that the gender of an image says nothing about the gender of the person described by that image. No one doubts that Paul was a masculine person, or that Mrs. Thatcher is a feminine person, even though he is compared to a mother and she is metaphorically called a man. In other words, ordinary language makes a strict separation between gender designation (referring to someone as "he" or "she") and gender imagery (using masculine or feminine metaphors and similes).

Exactly the same principle applies to our language about God. In Isaiah God compares himself to a mother, but the context nevertheless designates him as a "he."

The same is true of all other cases of feminine imagery for God in the Scriptures, and this pattern has been followed by the language of the Christian church. John Calvin, for example, in a famous analogy, compared God using human language to a nurse using baby talk (*Institutes* 1.13.1), but he nevertheless continued to designate God as a masculine person.

The point is not to avoid feminine imagery for God, but to recognize that such imagery says nothing about the gender of God.

Al Wolters teaches Bible and classical language at Redeemer College, Ancaster, Ont. He is currently laboring to give birth to a commentary on Zechariah.

Germans respond to banning of school crucifixes

MUNICH, Germany (EP) — Christians in Germany have published stickers depicting the cross in response to a ruling by the country's constitutional court that mandated the removal of crucifixes from classrooms.

In August the court struck down the 1968 regulation that required schools to display the religious symbol, after a couple complained that the crosses frightened their daughter.

A sticker designed by a Protestant church depicts a cross and states "I know what I believe in." Catholic organizations have launched similar campaigns. One such organization, the Christoferus Society, also published a sticker with a crucifixion scene and the motto: "Victim of justice — in the past and in the present."

New York abortionist gets 25-to-life

NEW YORK (EP) — New York abortionist Dr. David Benjamin, 58, received the maximum sentence of 25 years to life in prison for murder for performing a botched abortion in which a woman bled to death. Judge Robert J. Hanophy said, "This was not a political case or malpractice. It was depraved, indifferent murder."

Feature

Learning about the real world

Doug Woosley

One year ago, on the first day of spring, C.D. Penfield began his retirement by waking at his accustomed 4:30 a.m. He got up, started a pot of coffee and walked the length of the house to check on his beloved wife, Jeanie, who always slept until mid-morning.

C.D. showered under an invigorating stream of cold water, which reminded him of his "navy baths" during the war. As he began to shave he studied his tanned, strong-jawed face in the mirror as if he were seeing it for the first time. His deep-set, light-brown eyes stared back at him resolutely.

Back in the kitchen, C.D. poured a cup of black coffee and sat down at the table to wait for the newspaper. For the next hour he drank coffee and thought about his retirement. An avid fisherman and gardener, he knew that he would stay busy. That was the key: to stay busy.

By the time he finished reading the newspaper, C.D. could see the sun coming up over Heartsfield, Alabama's little mountain. He put his pack of cigarettes into the pocket of his robe and walked out into his backyard in his slippers. His yellow Labrador retriever, Duke, yelped three times, begging to be let out of his pen.

C.D. established himself in a lawn chair under the tall oak tree and Duke lay down just to his right side. Before long, doves began to swoop down on the whole corn that C.D. had put out the previous evening. Under the abelia hedge little birds scurried about fending for wild bird seed.

As C.D. watched the birds and petted Duke's head, he lost himself in a reverie. He smoked cigarette after cigarette, as he entertained wispy daydreams as fleeting as clouds of burnt tobacco. Suddenly he heard the gate clank.

C.D. looked up to see his son, Art, approaching, a lawn chair stashed under his arm. The gray-haired C.D. noted how black Art's hair appeared; and he looked so big and tall!

"Pull up a chair," said C.D. "Fine day."

Art unfolded his chair just to his father's left.

"Yes, it is. First day of retirement, hey?"

"Preachers work Saturdays and take off Mondays."

"I can't get used to you being a preacher. Always thought you'd make a doctor."

"I know you're disappointed. I've offered to pay you back for my education."

"No, education's the one thing no one can take away from you. It's worth more than money."

C.D. lit a cigarette and stared out into space. Duke came around to be petted by Art. A mockingbird lit on a branch of the oak and began to sing a sweet melody, while a blue jay squawked and dove into the maple. C.D. sat motionless and hardly seemed to breathe.

Five minutes later, C.D. said, "Your mother's still sleeping."

"I figured."

"Didn't you come by to see her?"

"No, I wanted to see you, Papa."

"You finally going to try and sell me on your religion? You know, when I was a boy in Kentucky, the holy rollers used to have meetings under grape arbors."

"Baptists aren't exactly holy rollers."

"They're not exactly Methodists, either."

"If you'll read John Wesley you may find he had more in common with Baptists than with urban Methodists."

"I'll leave the theology to you and your mother."

"Papa, the main reason why I stopped by was to ask you to come hear me preach this Sunday."

"I've thought about it many times."

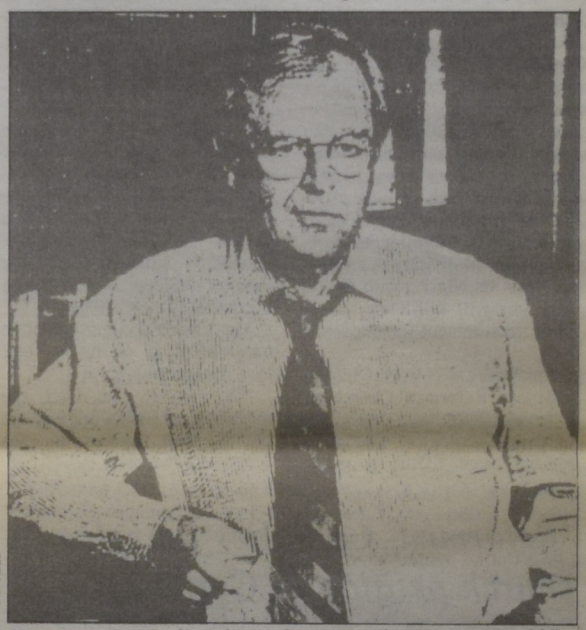
"Just consider it. Listen, I've got to go."

Until his wife woke up two hours later, C.D. Penfield continued to sit and reflect. He thought, "Art could have been anything — a doctor, a scientist — and he chooses to preach in a little Baptist church. I worked so hard to make something of that boy."

Later that morning when Jeanie Penfield woke up, C.D. found her at the kitchen table drinking her chocolate milk. After inquiring as to how she felt, he asked her, "Just what kind of sermons does Art preach?"

"Why?" she said. "Are you thinking about going?"

"Thinking about it. I want to see if the boy's learned anything about the real world."



C.C. FILES

"I want to see if the boy's learned anything about the real world."

"Well," she said, "we'll just go this Sunday."

☨☨☨☨☨

That Sunday morning C.D. hung back as he and his wife entered the Heartsfield Baptist Church. But Jeanie insisted that they walk down front and sit in the first, middle pew. Everything about the church seemed entirely too informal to C.D., reminding him of the Pentecostal meetings he had observed as a boy. He folded his arms across his chest and waited.

C.D. refused to try to sing the unfamiliar hymns; and later, he did not contribute one dollar to the offering. Then, when his son took the pulpit, C.D. looked up and thought Art had never seemed so big or impressive. Art looked down at his father and trained his eyes on him.

Art said, "Folks, this is a banner day for me. Both my parents are here. You've already heard about my mother — a saint whose prayers ushered me into the Kingdom. So I want to say a word about my papa. The man raised himself up from the poverty of the Great Depression, educated himself by working for a dime an hour and became not only a professional success but also an exemplary family man.

"So who am I to tell him anything about Christianity? I can only tell him the same thing I tell you in every sermon I preach: that no one ever got to heaven by anything he or she ever did. For a man like my father, the salvation message must seem too easy: that Jesus did his work for him. But the real work begins when you become a Christian...."

☨☨☨☨☨

During the entire week C.D. did not once mention his son's sermon to Jeanie. She had the good sense not to press the matter. She watched him out her bedroom window sitting in the back yard, for hours and hours. Then, the next Sunday morning she got the surprise of her life when he came into her room all dressed for church.

Doug Woosley studied philosophy and religion — and played baseball — at Birmingham-Southern College, and attended Emory University's School of Theology. He is now a full-time writer and lives in Huntsville, Alabama.

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Feature

She no longer remembers her violin music ...

Marjan van den Berg is the author of a small book bearing the above title (in Dutch:* Ze is de vioolmuziek vergeten*). Her mother, who suffered from dementia (Alzheimer's), died on Oct. 23, 1991, in Overspaarne, a nursing home in Haarlem, the Netherlands. What follows is the text of a speech van den Berg gave for the family members of patients living in Overduin, another nearby nursing home. The speech was published in the June 1995 issue of* Kaleidoscoop *and is reprinted with permission.

Marjan van den Berg, translated by Stan de Jong

Tonight I am standing in Overduin and see before me many faces I don't know. But we have one thing in common. We love or have loved someone who has slowly forgotten us. Maybe I will be able to help you recognize what you are facing. Perhaps, even better, I can give you some support.

My story starts as yours did: knocking desperately on doors, hoping for help and support — until a door is locked forever. That door always closes too early; but also too late.

[Let's look in now on my mom's final years.]

A stranger in the house

Dad looks after Mom. He cooks, washes and keeps an eye on her. But to her, from one minute to the next he changes into a certain "Toon." Who is that? We have no idea. But she isn't willing to get into the car with Dad for any amount of money.

"Toon does not even have a driver's licence," she whispers to us nervously.

When they do go shopping sometimes, she stands by the front door, graciously thanking Dad for the ride. "Oh, thank you, Toon. I will find my way." She waits patiently for Dad to open the door and then, to his amazement, slams the door in his face.

Then Dad drives around, chafing with rage, cursing inside. But he is also full of fear. Will she turn on the gas stove? Will she go back outside? Would she...? But when he finally rings the bell — he doesn't know if he's still Toon — he promptly gets a verbal blast.

"Where were you all this time? You're a nice guy. I sit here the whole day with that rotten Toon and you're nowhere to be found!"

She's furious. At him, at "Toon," at anyone. Sometimes she doesn't want that strange guy in the house anymore, and politely asks him to leave. There are nights when he's not allowed to sleep with her in the same bed.

Dad is strong; he can take care of himself. At least, that's what I think. But there will come a time when that big man will break down. It's destroying him.

The health nurse, who comes to wash Mom twice a week, is alarmed about Dad and phones the family doctor. Something needs to be done, she tells the doctor, otherwise you'll soon have to take this gentleman away.

But the most urgent alarm comes from Dad himself. He phones me: I've left him stranded, he says; he has to face everything alone; I don't need to come by anymore; he will take matters into his own hands. Click. He hangs up on me.

I immediately beat the previous record for driving to my parents' home and within half an hour I park the car in front of their house. But I'm not allowed inside that evening. I don't have to explain how *that* felt.

A heavy toll on the family

That same evening I turn the local healthcare services (as far as I can reach them) upside down. The next morning at 10 o'clock the doctor and I meet with Dad. Mom sits quietly on the couch and looks at us wonderingly.

Two weeks later Dad phones. There are two nursing homes, he says. I go and look at them. Just in time. But how often have I not asked myself if I could have done more? Three kids at home, a job, a household to run.... It sounds like enough to push away all guilt feelings.

But I've never really succeeded in convincing myself. And neither has my little sister. Our brother, who lives on the island of Goeree, hardly ever expresses his feelings. But I do believe I'm not far wrong in thinking that, deep down, he feels the same way.

And Dad? Ah, Dad! He often says it out loud: I should have kept her at home longer. But he says that only when he's had plenty of sleep. He can say that now that Mom no longer lives with him.

The 'last station'

"This is the last station," says the kind woman who gives me a tour of the home. Only one door is locked, the one to the outside. All other doors to the different rooms and the inside garden area can be opened. Maybe here, amidst her own familiar furniture, she might feel a little bit at home; though even her own home is not home anymore.

"I'm sorry," I say as I start to cry.

"It doesn't matter," the friendly woman says, "I can imagine that this first encounter hits rather hard."

I wait in the hall for Dad to fill out some papers. A woman comes dancing towards me: two steps forward, one back. She has empty eyes behind thick glasses. She's skinny as a reed, has a large, open mouth with no teeth. She sits down beside me on the couch and takes my hand. Trying to be brave, I stroke her hand.

There's no way Mom will ever be like that, I reassure myself. So speechless, aimless, so ... *demented.* No, not Mom! Not *my* mother.

Are you out of your mind? Grimly I stroke the woman's hand again. Mom is much too good for this place, I think. She'll never be like that!

We bring Mom to the nursing home on my youngest daughter's birthday. Silently we leave and drive to my home which has been decorated for a birthday party. Friends and family await us there. Quickly I hand Dad a little present to give to his grandchild.

"You must be so relieved that all the arrangements have now been made," someone says to him. Well meant, sure, but totally inappropriate. Some people succeed in saying the most stupid, rotten things at the most unwelcome times. And no flash of lightning comes down from the heavens to punish them. That you have to do yourself.

Eventually, people start to ask if Mom is now doing a little better. Maybe she can go home again soon? they wonder. To scare them I say, "No. Mom is permanently crazy and will even get crazier." I get a kick out of the look of horror on their faces. Their questions hurt so much!

Ambivalence

Mom lives in Overspaarne. She's not being cared for there. She *lives* there. Surrounded by a lot of dear young women and also a few young men who pamper her as much as possible. Still, I sometimes ask myself, *Are they doing a good job? Do they notice when Mom is sad? Or do they just let her carry on? Is sufficient attention given to her? Nursing care alone is not enough.*

"Your Mom is difficult today," Marijke sighs as she brings me a cup of coffee. Ah, yes, that's true. Mom is fidgety; afraid, perhaps. A sad little woman. Outside, rain lashes against the windows and I, too, don't feel good with weather like that.

I avoid looking at Marijke, afraid she can read my thoughts. Deep in my heart I think: *Trut!* Do you have to call my mother difficult? Isn't that your job? I stand in a classroom, and every hour I get a fresh load of troublesome teenagers.

What is difficult? Mom, yes. Mom is difficult. I toil through a boring visit with her; a mother who is cross and who wants to do nothing but grumble.

"Mom is difficult today," I complain a bit later to Sylvia, another nurse.

"O, yeah? Ah, it's really not so bad," Sylvia says with some surprise.

I catch myself when I realize that at that very moment I feel like cursing Sylvia. She doesn't have the right attitude either. She doesn't even notice how

Continued on page 12...

C.C. FILES

Feature

She no longer remembers her violin music ...

...continued from page 11

Mom is doing today!

There are times when you feel nursing care cannot do any good. Why is that? I don't really know. All sorts of feelings cross each other. I don't want *this* mother. I want *the* mother I *used* to have. I don't want to visit this institution. I don't want to see the other residents.

But ... Mom is demented. Somewhere I still don't want to accept that. And that's why I really cannot accept those people who now care for her.

On a day like that I walk out of the nursing home filled with chagrin. I don't even wave to the receptionist. Only when I'm in the car do tears slowly run down my cheeks, tears of sadness, rage and helplessness.

Taking a cruise

But moods do change. There's a lot to be surprised about and, fortunately, a lot to laugh about. One particular day Mom liked Overspaarne very much because she thought she was on a cruise ship. She was utterly amazed when Dad and I came to visit her. Did she not know that the boat had just docked in a harbor? Mom points to a woman who, with her head backwards, with open mouth (like a very young bird) is taking a nap.

"What a waste of time," Mom says. "A cruise like this is not an everyday thing, and she sleeps the whole day." We don't understand that either, so we nod approvingly.

"And that one," she continues, "do you understand how a man like that can pay for all this? Just look at his clothes!"

Psst! Not so loud! We giggle along with her (Dad quickly inserts a new battery in her hearing aid) and we conspire in making up all manner of stories about the other passengers. We're having a great time over coffee and Mom gives a friendly wave when I leave. All the other women wave too.

Coming home

Loving, tender care. That's what they call it in the nursing homes. They're nice to you; they deliberate about which dress you wish to wear; they sometimes bring breakfast to you in bed; they polish your nails if you think that's cute; and every day you're allowed to participate in all kinds of activities: folk-dancing, exercising, playing records, baking an apple pie, petting the rabbit, and so on.

They don't mind at all if you pretend you're on a cruise ship. No one argues with you. My mother is taking a cruise. She can't swim but she's not scared. She's navigating the seas back to her past. But where is my little corner on that cruise ship? May I still care for her a little bit?

"May I have a cup of coffee?" I ask with some hesitation. No problem. It's coming, right away. Soon I'm so at home that I serve myself. Still later, I ask the nurses, "Do you want coffee too?" Slowly I grow more comfortable with this place. I find a dish cloth when Mom has spilled something, or I grab the vacuum cleaner when the staff has no time to clean up a mess of chocolate hail. It's a great feeling. I would have done that at home too.

C.C. FILES

Mom also appreciates the homey things around her. I drag my own sewing machine, extension cord and all, to the nursing home to sew name tags in Mom's clothes. Why not? That way I start feeling more and more at home in the place where Mom now lives. And that's so important to me. Because Mom will not be living here for just a short time. Here Mom will live her life out. I mustn't forget that.

I've completed a journey. It was a long road, full of difficulties. But also, at every turn, there has been a healthy dose of humor which often announced itself in unexpected ways.

Perhaps you still need to make a start, feeling strange and full of doubt — just like me in the beginning.

Perhaps you've already travelled quite a ways down that road, with your husband, your wife, your father, your mother. Maybe you can easily talk about it with your loved ones.

Or ... perhaps you belong to the silent ones. In any event, it can't hurt to seek support from one another. It can be such a good thing to express all those feelings and, at times, have a good laugh or cry together.

When I visited the nursing home for the first time after my Mom's death I, of course, saw a different place than the one where my mother used to live. But you do experience the same warmth and care.

I hope people will, together, continue to make that place a nice home, where you *feel* at home because that one person for whom you care so much lives there.

You share that care and love with the people who work there. Then you will also quietly accept that every past mistake was made in the context of that loving care. It's so much easier to open up and talk about it when you have discovered that.

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God didn't create 'commodities'

Economic

Housekeeping

Bert Hielema

Now that the Reformed Christian community, by and large, has accepted an equal role for women in society (at least in theory), it is perhaps possible to turn to another controversial topic: the subject of animals and animal rights. I remember the reaction on my article: "My Beef's About Beef," so I promise to be careful.

The economic system of which we now are becoming more and more a part, treats animals as simply another commodity. Next time you eat an egg for breakfast, consider the chicken. There is a 95 per cent probability that your boiled or scrambled (or whatever) egg originated from a "battery hen," a female chicken shut up in a tiny cage with four or five others stuck there for their entire adult lives.

It used to be that chickens had free lives, scratching the earth for the sporadic worm, perching at night in a place of her choosing, and even occasionally enticing a rooster to visit her. Now the only activity a hen is allowed is pecking at her neighbor's feathers, provided her beak has not been cut off with a red-hot blade.

Routine antibiotics

To keep chickens moderately healthy in these confined quarters is a major undertaking. Recently the (U.S.) Food and Drug Administration approved an antibiotic called sarafloxacin to combat bacterial infection in poultry so that consumers may have a one to two per cent cheaper egg. This antibiotic is one of the few still capable of knocking out dangerous diseases. North American agriculture spends about $550 million per year on antibiotics, about the same as people do for themselves.

The problem is that routinely giving antibiotics to poultry and livestock may make for healthier birds and cheaper poultry and dairy products, but it also means sicker people, who by eating such animals or their products lose their resistance to dangerous bacteria says Dr. Clay Walker of the University of Florida.

One of my first jobs in Canada in 1951 was peddling eggs. Coke then cost five cents a bottle, and a cup of coffee with apple pie was a quarter. But a dozen eggs could be as high as 80 cents one week and as low as 40 the next. Now 45 years later large eggs sell for $1.50 a dozen, the equivalent of 14 cents in 1951 prices. That is efficiency. If eggs had gone the way of coffee and pie they would cost $6.00 a dozen.

Has this cost-saving come at the expense of the rights of the chicken to have a good life? Or, switching to another animal, the right of a calf to frolic in the field? Must a calf be imprisoned for life until slaughtered for veal? Do animals *have* rights?

COURTESY BERT HIELEMA

How a veal calf spends its life.

Perhaps I should ask first whether human beings have rights. That depends on how we see humanity. As Christians we believe that we are created in God's image. That gives humans a status well above animals, I would say. However, most people believe that a human being is just a more evolved animal. In essence this means that the rights we have in our secular society are ultimately conditional upon our utility to that society at large.

Take North America. Who has human rights there? Not the poor, apparently. Arbitrarily the welfare payments in Ontario, e.g., were reduced by one fifth. By and large, poor people — the majority of them women and children — are treated by macho conservatives as disposable, mainly because they don't have might and in our system *might makes right*. Look at O.J. If the poor have few or no rights, can we expect animals to have them? It seems that the value to society that animals have is also measured strictly in economic terms.

My question is, and I struggle with this: May we treat animals merely as beasts of burden or objects of amusement or entertainment or consumption, providers of food and clothing or as sources of useful bodily materials?

I know that it is an economically cruel world out there once we get into the competitive fields of poultry farming or pig raising or the production of veal. Must we, as Christians, reinvent veal? It is easy for me, behind my comfortable desk and my up-to-date hardware to pose this question. Yet in my deepest self I know that there is something amiss in our relationship with animals.

How did we put animals — or ourselves, for that matter, into this fix? I think Descartes had something to do with it. He defined us humans as rational beings. He said *Cogito ergo sum* "I think, therefore I am." He reasoned, and humanity in general agreed, that since animals don't think, they do not exist, and thus we can exploit them without feeling guilty. Well, who are we? What is our place in the universe? I don't, but most people believe that we are the sole highly intelligent life form on earth and that nature is a vast storehouse of resources for our sole use and conquest. Thus, animals are but a part of this supply of manipulable objects, to be used, controlled, managed, exploited and disposed of as we see fit.

When God created the animals, he was delighted with them. When he had completed creation on the sixth day and saw how it all fit together, he called his creation *very good*. In the light of God's great pleasure in all he created, how must we see the place of animals?

I am sure we quickly condemn what is happening to wild animals. This past summer I was in an African park which in 1994 had 30 lions. In the past year 22 of them were killed by poachers for their paws, hearts, and penises, and sold for megabucks to persons who view such "artifacts" as sexual stimulants when eaten in soups.

Gandhi once wrote that "the greatness of a nation can be judged by the way its animals are treated." Of course we don't live in India where cows are holy. Yet there is something "holy" about all animals, simply because they are God's creatures. The going secular opinion is that nothing has value unless it has value to *us*. A tree has no value until cut down; a lion has no value unless it is trained to perform or its body parts sold. Poor people have a negative value as a drain on the budget.

When reading the parable of Lazarus and the rich man I am struck with how dogs showed more compassion by licking the wounds of the poor fellow than did the man with the resources. In spite of similar biblical references, it is true that none of the world's religions have given much leadership in the care for creation or towards non-human creatures.

God loves his animals

I think that selfishness, carelessness, and especially ignorance, combined with an absence of a genuine "sense" of God's divine presence in our lives, is responsible for the insensitivity we display towards the value and the quality of life of animals in general. Yet they are creatures of God and as such reflect God's greatness. This means that by enhancing the lives of all of his creatures, including those used by us for food, we honor the Creator.

To sum all this up: I think the root of the problem lies with an erroneous concept of redemption. With the crucifixion not only are we humans reconciled to God, but all of creation is redeemed. We are called through Christ to live our lives in awareness that all creatures — chickens, pigs, cows, calves not excluded — participate in the divine salvation and are made new along with us.

Bert Hielema lives in Tweed where he tries to be as self-sufficient as possible in food production and energy use, as historic conditions will allow.

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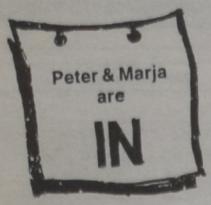

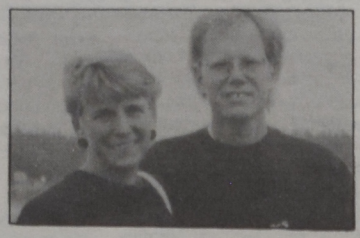

Taxpayer tempted to 'take his chances'

Dear P & M:

The person who completed my 1994 income tax return presented me with a most unwelcome surprise: the need to fork over an extra $5000. It appeared that an extra RRSP contribution I thought I had been entitled to had been invalidated by a simple legal technicality. Clearly in intent I was eligible, and only (under the circumstances unavoidable) paperwork invalidated my claim. I grumbled but sent in my money.

Six weeks later I received notice that my return had contained a mistake (not connected with the RRSP) and I owed only $3000. Joy all around about the return of $2000 ... and puzzlement also — especially on the part of the person who had done my income tax.

He took the notice home and returned a few days later with the news that the income tax people had also made a mistake. The original $5000 obligation had been right. When I asked him what the chances were that "they" would catch their own mistake later, he shrugged his shoulder. I understood the shrug to mean: "They might, but not likely."

So here is my dilemma. The $5000 I owed was legal, but perhaps not just. The $2000 returned to me was illegal, but perhaps deserved in view of the preceding injustice. Do I take my chances and perhaps keep the $2000? Or do I inform the income tax people of the mistake they made and return the $2000 returned?

Is my dilemma one of justice (I keep) versus legality (I don't keep)? What do you think I should do? (If I gave a tenth of the $2000 to the church, would your advice change?)

Dear Tempted Taxpayer:

Our advice would not change for a tenth, but for the whole $2000? Well...!?

Anyway. On to the question at hand.

We're not attracted to your accountant. Here's a person who obviously needed to prove that he was right and who, upon being wrong after all, derived satisfaction from the fact that the government had also made a mistake. Then he shrugs his shoulders at doing the morally right thing which follows from this discovery.

What do you think of someone who makes such a distinction between *being* right and *doing* the right thing? Think about it. With a careless shrug of his shoulders he has nicely placed this ethical dilemma on yours.

Here's what we suggest. Write the government and ask them to double-check your return. Don't send them any money in advance but simply ask them to review your file in light of the confusion. After all, the accountant could still be wrong and this way you are giving the government a second opportunity as well as the final say.

If Revenue Canada responds and confirms the mistake, send them the money which is their due. If they respond and say, thank you very much, but all is well or will be left as it now stands, then your conscience is clear and the money can stay with you.

You've gone from grumbling, to joy, to puzzlement, to a nagging feeling of guilt. That's a lot of emotion around an income tax return. Actually, the last feeling is the lousiest because there is nothing satisfying about possibly getting away with something. The $2000, if it's required after all, is a cheap price to pay for shalom and a Christ-centred self-image.

A couple of practical considerations. The panel wondered if the date of your RRSP contribution was a problem and if it could be forwarded to next year. We also thought you might get a pretty decent tax write-off if this unexpected windfall were donated to the church, assuming you get to keep it.

Actually, if the money gets to be yours after all, you might consider donating it to CC now that it has become a charitable organization under the name Friends of Christian Media!

As you can see, we have no problem spending or directing your money! Doesn't it make you long for the good old days when your life was simple enough so that you could do your own income tax without outside intervention and opinion?

Write to: Peter and Marja Slofstra, 16 Kimbermount Drive, St. Catharines, ON, L2N 5V6

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Marian Van Til and Bert Witvoet.

Third World lending concept exported to Winnipeg

WINNIPEG (MCC) — A job creation concept from the developing world is helping Winnipeg women to start their own businesses.

Called a Credit Circle, the program provides loans to women who lack collateral or a credit history. It is based on a model developed in Bangladesh.

According to Garry Loewen, who directs job creation efforts for Mennonite Central Committee (MCC) in Manitoba, access to credit is one of the main hurdles facing women who want to start or expand a small scale home-based business.

To help women get loans, SEED Winnipeg Ltd. and Women's World Finance Manitoba Association have introduced an 18-month pilot project with the support of a $35,000 grant from United Way.

SEED Winnipeg is supported by Mennonite Central Committee (MCC) Manitoba.

Depending on each other

Each circle consists of four to seven women. Circle members assess and approve each other's loans before submitting them to a management board for final approval. First-time loans cannot exceed $1,000, while additional loans are issued only when all members are current with their loan payments. The largest loan available is $10,000; the Credit Circle meets on a monthly basis to provide technical and emotional support.

Each Credit Circle operates autonomously, screening and selecting its own members, appointing a circle co-ordinator and developing by-laws. Program co-ordinators Agatha Doerksen and Mary Morgan say the program is unique because women are eligible for loans without collateral or a credit history.

The program is currently open only to women but will eventually be expanded to include men.

This is not the first time the concept has been tried in Canada. Loewen says that an Ontario group, Calmeadow, has organized similar programs in Nova Scotia, Ontario and British Columbia.

"This is an example of the First World learning from the Third World," says Loewen.

Lynn Eisner, owner of a fledgling home-based business started in the spring of 1994, is one of the first to apply to join the Winnipeg Credit Circle. Eisner quit her job as a day-care director on the advice of her physician and spent her savings to establish her business, Caslee Enterprises, which makes fabric-covered gift boxes and fabric bags for wine bottles. She says she needs a loan to help her develop new markets outside the province.

But "money is only part of the concept," Eisner says, adding she is looking forward to the social interaction and support from her group. "This gives us a chance to build up our self-confidence. You feel you won't fail because we are holding one another up."

The first Winnipeg Credit Circle is expected to be established before the end of the year.

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Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Births

HARBERS (ZANDBERGEN):

Bill and Laura are happy to announce the birth of their son,

MICHAEL HENRY

on Oct. 18, 1995.

A little brother for Alison. Thankful grandparents are Clare and Nellie Jonkman, Georgetown, Ont., and Bill and Coby Zandbergen, Brinston, Ont.

Address: R.R. #1, Iroquois, ON K0E 1K0

Births

HOYTEMA:

With thanks to our Covenant God, we, George and Tammy, rejoice in the birth of our first child, a son

JACOB KENAN

Born, Sept. 19, 1995, weighing 9 lbs., 4 oz.

Proud grandparents are Terry and Donna Nield, Charley Hoytema, and Janet and Henry Katerberg.

Address: 565 College Avenue, Orangeville, ON L9W 4S3

Marriages

GUILLAUME/COLLINGS:

Ann and Frank Guillaume of Thornhill, Ont., are pleased to announce the forthcoming marriage of their daughter

CLAUDINE HENRIKA

to

ROBERT WILLIAM COLLINGS

son of Christopher and Florence Collings of Oshawa, Ont.

The ceremony will be held, D.V., on Saturday, Nov. 11, 1995, at 2 p.m., at Harmony Road Baptist Church, Harmony Road South at Taylor, in Oshawa, Ont.

Future address: 848 Grandview Street N., Oshawa, ON L1K 2E2

Along with family and friends Patrick and Mary O'Riordan of Killmallick, Ireland, and Sipke and Joyce de Schiffert of Strathroy, Ont., celebrated the marriages of their daughters

SIOBHAN O'RIORDAN
to
PAUL O'CONNOR
and
JANICE GRACE DE SCHIFFERT
to
PATRICK KIERAN O'RIORDAN

at Holy Trinity Abbey, Adare, Ireland, on Saturday, Sept. 2, 1995, Father Micheal Honly officiating.

Paul and Siobhan reside at Limerick, Ireland.

Kieran and Janice reside at Oshawa, Ont.

1 Corinthians 13:1-8.

Personal

ONE TO ANOTHER

Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.

Write to:

#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Anniversaries

1945 November 9 1995

It is with praise and thanksgiving to God that we announce the forthcoming wedding anniversary of our parents and grandparents

BART and NELLIE BOOT
(nee SYRIER)

We pray to God that He will continue to bless you and keep you in His care. Best wishes from your children and 26 grandchildren.

Pete & Betty-Anne Boot
Willy & Clive Fahie
Bill & Jurrina Olivier
Henry & Janet Boot
John & Betty Boot
Brian & Annette Boot
Jake & Jaqueline Boot
Henry & Nancy Hessels

An open house will be held on Saturday, Nov. 4, 1995, at Wyoming Chr. Ref. Church, from 2 to 4 p.m. Best wishes only.

Address: Box 653, Wyoming, ON N0N 1T0

1940 November 9 1995

It is with joy and thanksgiving that we celebrate the 55th anniversary of our parents, grandparents, and great-grandparents

JOHN and LUCY OVINGE

We thank the Lord for the years of love and guidance you have given. We pray that the Lord will continue to bless your lives together. With all our love:

Tony & Hilda Vanden Dool — Picture Butte, Alta.
Patti & Rob, Glenn & Grace (Tyler), Cathy & Pat (TJ, Brady)
Ralph & Jacoba Ovinge — Victoria, B.C.
Clayton & Charlotte, Ramona & David (Cameron)

Home address: 633 Baltic Place, Victoria, BC V8Z 6J1

1955 November 4 1995

The family of

HENRY and TILLY VANSCHEPEN
(nee TRIEMSTRA)

thank God for the 40th wedding anniversary of their parents and grandparents.

It is our prayer that the Lord will continue to bless and guide them.

With love:

Stewart & Sylvia — Woodstock
John & Annette — Woodstock
Bob & Bernice — Woodstock
Brenda — Ingersoll
Marianne — Toronto

Congratulations Pake and Beppe! Lots of love from all your grandchildren!

Address: 481 Manitoba Rd., Woodstock, ON N4S 8N7

For Rent

For rent: Three-bedroom cottage in scenic **Holten, the Netherlands.** Phone Andy Borger: **(905) 623-6049.**

Anniversaries

Bowmanville, Ont. Kendal, Ont.
1955 November 18 1995

"The friendship of the Lord is for those who fear Him and He makes known to them His covenant" (Psalm 25:14).

We thank and praise God that we can celebrate the 40th wedding anniversary of our parents and grandparents

ALBERT & SHIRLEY VAN BELLE
(nee FEDDEMA)

May God continue to bless you both. This is the wish of your children and grandchildren. Love and congratulations.

Jake & Clarissa — Oshawa, Ont.
Juli, Lori, Jennita
Sylvia & Randy — Port Perry, Ont.
Tara
Emmy & Bob — Bowmanville, Ont.
Nathan, Tawnya, Meleah
Anita & Wes — Bowmanville, Ont.
Micheal, Stanley
John & Audrey — Port Perry, Ont.
Jonathan, Curtis, Andrew

Open house, D.V., on Saturday, Nov. 18, 1995, from 2-4 p.m., in the Maranatha Chr. Ref. Church, Hwy. #2, Bowmanville, Ont.

Best wishes only.

Home address: 3981 Concession Rd., Six, R.R.#1, Kendal, ON L0A 1E0

Obituaries

We express our deepest sympathy to Mrs. M. Geuzebroek and her family with the passing into glory of

REV. JACOB GEUZEBROEK

We thank our Lord for this servant's work among us from 1955-1959. May the Lord sustain his wife and family in this loss.

Council and Congregation,
Riverside Chr. Ref. Church
Wellandport, Ont.

Promoted to glory on Wednesday, Oct. 4, 1995,

DIRK HOOGENDOORN SR.

in his 88th year, at Holland Chr. Homes, Brampton, Ont.

He was predeceased by his first wife Johanna Adriana Bekebrede, one of his sons, a son-in-law and a granddaughter.

Always remembered by seven children:

Joan & Gerrit Talsma
Neil & Elly Hoogendoorn
Dirk & Wilma Hoogendoorn
Gerrit & Trix Hoogendoorn
Neeltje Smit
Pieter & Loma Hoogendoorn
Henk & Wendy Hoogendoorn

Grandfather of 24 grandchildren and 17 great-grandchildren. Also lovingly remembered by his second wife Willemina and her children.

Correspondence address: Dirk Hoogendoorn Jr., 6A Sarah St., Orangeville, ON L9W 2L8

Obituaries

Stein Woodstock
1918 - 1995

"But from everlasting to everlasting the Lord's love is with those who fear Him, and His righteousness with their children's children" (Ps. 103:17).

On Friday, Oct. 13, 1995, the Lord took home our husband, father and grandfather

KLAAS MARKUS

We thank and praise the Lord for the testimony of his life as he sought to serve the Lord.

Loving husband of Nelly (Janna) Markus.

Dear father and grandfather of:

John & Garma Markus — Beachville
Gerda & Klaas Jan, Greta & Bert, Jonathan & Kristin, Peter
Clarence & Wendy Markus — Beachville
Darryl, Gary, Michelle, Mark

The funeral service took place on Oct. 17, 1995, at the Maranatha Chr. Ref. Church, Woodstock, Ont.

Correspondence address: R.R. #1, Woodstock, ON N4S 7V6

Oct. 1, 1899 - Oct. 5, 1995

Geslachten gaan, geslachten zullen komen:
Wij zijn in uw ontferming opgenomen,
Wij mogen bouwen op de vaste grond
van uw beloften en van uw verbond.
(Psalm 90:1).

After we recently celebrated his 96th birthday, our special father, pake and oerpake

GERK NUMAN

peacefully passed away on Oct. 5, 1995.

He was predeceased by his wife Jantje Woudstra (1982).

With thankful hearts we remember his joyful personality and interest in every one of us.

His children:

Tine Steendam/Hogeveen-Numan & Gerrit Hogeveen — Winnipeg
Roel Numan (deceased) & Tet Numan-de Jong — Heerenveen, the Neth.
Sjouk Lageveen-Numan & Adriaan Lageveen — Oosterhesselen, the Neth.
Anneke Rinsma-Numan & Oene Rinsma — Gorredijk, the Neth.
Martien Miedema-Numan & Siebren Miedema — Drachten, the Neth.
Ria Heerma-Numan & Hein Heerma — Burgum, the Neth.
grandchildren and great-grandchildren.

A memorial service was held on Tuesday, Oct. 10, 1995, in the Doelhofkerk in Aldeboarn, the Netherlands.

Correspondence address: Tine Steendam/Hogeveen-Numan, 1914 Rothesay St., Winnipeg, MB R2G 1T6

Classifieds

Obituaries

Safe in the arms of Jesus.

Alphen a/d Rijn Newcastle
May 10, 1935 - Oct. 18, 1995

After a short battle with cancer, the Lord called home our dear wife, mother, and grandmother

JOHANNA ADRIANA TALSMA (HOOGENDOORN)

Dear wife of Gerry Talsma.
Dear mother of:
Marg & Lloyd DeVries — Bowmanville, Ont.
Jason, Stephanie
Kathy & Adrian Corvers — Bowmanville, Ont.
Jonathan, David, Gordon
Raymond & Debbie Talsma — Orono, Ont.
Tina, Eric, Ryan, Kirsten
Carol Talsma — Scarborough, Ont.
Mary & Clarence Damstra — Newcastle, Ont.
Ashley, Jeremy
Also survived by five brothers and one sister. Predeceased by her parents and one brother.
Funeral took place on Oct. 21, 1995, at Maranatha Chr. Ref. Church in Bowmanville, Ont., Rev. John Zantingh of Hamilton officiated.
Correspondence address: G. Talsma, 3645 Conc. Rd. 3, R.R. #8, Newcastle, ON L1B 1L9. (905) 987-4085

On Sunday, Oct. 15, 1995,

WIEA VANBELLE

of Edmonton, went to be with her Lord, at the age of 59 years.
She is survived by her husband Peter.
Her children:
Douglas & Irene VanBelle — Lethbridge, Alta.
Brian Timothy
Mary Ann & Larry Johansson — Barriere, B.C.
Luke Kent, Tyler Marie
Stephen VanBelle — Edmonton
Two sisters, Jean van Rynback and Ineke Drewes, both of the Netherlands.
We trust in the Lord that we will meet again.

Job Opportunities

GREENHOUSE EMPLOYMENT OPPORTUNITIES

We have **full- and part-time greenhouse positions available.** We offer flexible working hours and a pleasant work atmosphere. No experience necessary. For more information or to request a job application form, please contact:

Mr. Pete Wierenga
c/o Wierenga Greenhouses Ltd.
1768 Balfour Street
Fenwick, ON L0S 1C0
Phone: (905) 892-5962
After hours: (905) 892-6961.

Wholesale florist requires **experienced person** for customer service in purchasing. Stoney Creek, Ont.

Call Staalduinen Floral
(905) 643-2002

Bed & Breakfast

Bed & Breakfast Elora region. For a visit to Elora, St. Jacobs, Elmira, Fergus or Guelph, Ont., stay at Blossom Hill B & Br. New country home, nice rooms and delicious breakfast. Many attractions nearby. **Rita and Jan Bosma (519) 836-2062.**

For Sale

For sale: well-established **Furniture Repair and Refinishing Business**, with or without purchasing of 4500 sq. ft. bldg. Excellent opportunity for right party. Great possibility to add upholstery business.

Schenk's Furniture
Repair and Refinishing
443 Beta Str., Victoria, BC
V8Z 1A9
Fax: (604) 479-8644

Teachers

LANGLEY, B.C.: Langley Chr. School is accepting applications for two positions:

1. Grade 4 teacher - starting Dec. 1, 1995
2. Grade 6-9 Librarian (60%) - starting Jan. 1, 1996

Qualified applicants, who desire to work with students in a Christ-centred school, should forward resume, a statement of faith and credentials to:

Langley Christian School
21789-50th Avenue
Langley, BC V3A 3T2
Phone: (604) 533-2222 or
Fax: (604) 533-7276

Teachers

SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has **two maternity leave positions available**: effective Jan. 1, 1996, a part-time English and journalism position, and effective Feb. 1, 1996, a full-time special education position. Applicants should send resumes to:

Mr. Al Boerema, Principal
Fraser Valley Chr. High School
15353-92 Avenue, Surrey, BC
V3R 1C3
(604) 581-1033

Personal

Professional gent, semi-retired, likes to meet **Christian girl** with positive attitude (age unimportant) for outings (as shows, concerts, etc.) and perhaps a friendly relationship or correspondence. **Southern Ontario**. Drop me a line. Picture will be returned. Write to: **File #2632, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.**

For Rent

Apartment for rent. Private; over separate garage in park-like setting. **Jordan, Ont.,** area. Kitchen with appliances, living room, one bedroom, 3-piece bath. Available Dec. 1, 1995. **Phone (905) 562-7464 or (905) 562-5232.**

Miscellaneous

The Bible and Islam

by Rev. Bassam Madany

($5.95 Canada/$4.95 U.S.)
How to relate the gospel relevantly to the Muslim heart and mind.
Also available — essays on Understanding the Middle East ($1.50).
Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

Job Opportunities

Job Opportunities

Faculty Openings
Calvin College

The college is seeking applications for possible openings beginning **September 1996** in the following departments:

Art orArt History	**History**
Biology	**Mathematics**
Business Management	**Nursing**
Chemistry and Biochemistry	**Philosophy**
Classics	**Physical Education**
Communication Arts and Sciences	**Physics**
Computer Science	**Political Science**
Developmental Mathematics	**Psychology**
Economics	**Religion and Theology**
Engineering	**Social Work**
Geology, Geography and Environmental Studies	**Sociology**
	Spanish

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE, Grand Rapids, MI 49546 USA

Calvin College is an equal opportunity employer.

Miscellaneous

Help *Christian Courier* now!

Please help us grow and support Reformed Christian journalism. We need your help!

Stan de Jong
Manager

"EACH ONE GAIN ONE"

Rev. Tymen E. Hofman, who came up with the above slogan, wrote in CC, October 13, 1995, "Let everyone who subscribes to CC go out and find a person who does not and work till a new subscriber emerges."

Are you up to that challenge? It would be a great way to "buck up" CC's subscription list.

A CC subscription makes for a great birthday or Christmas gift!

Furthermore, we will reward both you and the new subscriber with a nice gift. See the coupon printed elsewhere in this issue.

Classifieds

Real Estate	Job Opportunities	Job Opportunities	Miscellaneous	Miscellaneous

ADA REALTY LTD.
6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Address Change

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____

Name: _____

_____

New Address: _____

_____

City: _____

Province: _____

Code: _____

Mail to:
Christian Courier
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

PRINCIPAL

Lacombe Chr. School, Lacombe, Alta., is accepting applications for the position of Principal for the 1996/97 school year.

Lacombe Chr. School is a school of 340 students serving Grades K-9. The school is located in the town of Lacombe, midway between Edmonton and Calgary.

The Lacombe Chr. School is looking for an educational leader who is a committed Christian and who has the experience, vision and skills necessary to lead our staff and school.

Please send resume, statement of education philosophy and other pertinent information prior to **November 24, 1995**, to:

Mr. John Piers, Principal
Lacombe Chr. School
5206-58 Street
Lacombe, AB T4L 1G9
Phone: (403) 782-6531; Fax: (403) 782-5760

Administrator

Taber Christian School in Alberta is looking for a **principal** beginning the fall of 1996. TCS, a K-9 school of 160 students located 50 km east of Lethbridge, is operated by the Society for Christian Education in Southern Alberta. Applicants must be committed Christians and be knowledgeable about the Reformed world and life view. Please direct all inquiries and resumes to:

Mike Wind (chairperson of the board)
Box 4749, Taber, AB T1G 2E1
Phone or Fax: (403) 223-8391.
Deadline is December 6, 1995.

NEW **NEW**

Stewardship Officer

Due to an unexpected vacancy, we are seeking a financial planning/gift planning advisor to the Christian community. Post-secondary degree and related experience preferred. Christian commitment, personal stewardly lifestyle, good interpersonal and public speaking skills are required. 3/4 time Sept.-May. Possibly full-time after.

For detailed position description or explanation, call or fax, in confidence to:
Christian Stewardship Services
#210-455 Spadina Ave., Toronto, ON M5S 2G8
Call: 1-800-267-8890 or Fax: 1-416-977-4611

ATTENTION! ATTENTION! ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text.
Thank you.

Attention:

Business Community/ Christian Organizations Insert YOUR message in our Special 1995 Christmas issue

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 8.** It will be mailed to our regular subscribers on **December 5.**

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is November 22, 1995.

COUPON	CHECK ONE
1) Small — size 3" wide x 2" Cost $80 + GST = $85.60	❑
2) Medium — size 5" wide x 3 1/2" Cost $240 + GST = $256.80	❑
3) Large — size 5" wide x 7 1/2" Cost $420 + GST = $449.40	❑
4) Jumbo — size 10" wide x 6" Cost $630 + GST = $674.10	❑
5) Full Page — size 10" wide x 12" Cost $1,000 + GST = $ 1,070.00	❑
6) Sponsored advertising	❑

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand Christian Courier will obtain copy from the organization indicated.

I wish to sponsor and ad for _____

_____

This ad should be the size of

❑ Full page ❑ Jumbo ❑ Large
❑ Medium ❑ Small

Please enclose your ad copy with this coupon.

❑ I enclose payment ❑ Please bill me

Sender: (Please print)
Name _____
Address _____
City _____ Code _____

Return by November 22 to: Christian Courier
4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

Classifieds

Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous

REINDERS architecture

MANY YEARS OF EXPERIENCE IN THE PLANNING AND DESIGN OF CHRISTIAN WORSHIP-EDUCATION AND CARE FACILITIES HAVE MADE US A VALUED BUILDING-PARTNER TO MANY CONGREGATIONS AND CHRISTIAN ORGANIZATIONS. PLEASE CALL TO LEARN HOW WE CAN HELP YOU!

F.J. Reinders and Associates Canada Limited

Architects Engineers Planners Project Managers

201 COUNTY COURT BOULEVARD SUITE 500
BRAMPTON, ON (905) 457-1618

DCA Travel

Holland Travel Professional

Toronto 416-224-5211
Toll-Free (Canada wide)
1-800-667-2525
Fax 416-224-0842
Grimsby 905-945-3301
Burlington 905-522-8602
Emergency Service Available
Business & Vacation Travel

Don't Forget...

It's time to extend Christmas and/or New Year's greetings through C.C.

Starting with the Christmas issue **(December 8)**, and continuing with the **December 15 and 22** issues, we plan to reserve a special section in the classified pages for **your season's greetings.** Deadline for the Christmas issue is November 29! Kindly formulate your greetings to family and friends now (the message should not exceed 40 words) and send it in today, **enclosing payment of $20.00 as well.**

Forget the fuss of cards and postage stamps; one ad does it all!

Christian Courier
4-261 Martindale Road,
St. Catharines, ON L2W 1A1
Fax your message to us!
Our fax number is: (905) 682-8313

High School Teacher Needed

Houston Christian School needs an interim high school teacher (mainly English and socials) from **Nov. 20, 1995, through June 28, 1996,** who can also be a candidate for a Grade 12 position beginning in **August 1996.** The successful candidate for the 1995-96 school year should be able to teach several high school subjects, particularly the humanities — social studies, history. Houston Christian School has a brand new facility including a gym and will expand to include Grade 12 next year. All inquiries should be directed to: **Mr. Jack VandenBorn, Principal, Houston Christian School, P.O. Box 237, Houston, BC, V0J 1Z0. Phone: (604) 845-7736 (school), (604) 845-3778, (residence), Fax: (604) 845-7738.**

The *most* news on the Netherlands and the Dutch in Canada and the USA.

the Windmill

Canada: P.O. Bag 9033, Surrey, BC V3T 4X3
USA: P.O. BOX 313, LYNDEN, WA 98264-0313
Ph. (604) 532-1733
Fax (604) 532-1734
Ask us for our book and wall plaque catalogue

The Living Word
Sermons for reading services.
Contact:
R. Vander Ploeg Secr./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

JOB OPPORTUNITIES
DID YOU KNOW...

(NC)—New technologies, global competition and economic restructuring are changing the Canadian workplace. To keep up with the changes, employment experts say workers should constantly learn new skills. The problem is finding out what skills employers need and where to learn them. Human Resources Development Canada is working hard to make this valuable information easily-available to Canadians. Through the new service delivery network, Canadians will find it easier to learn what skills employers are looking for, the kinds of jobs available, and which occupations are growing and which are not. Human Resource Centres of Canada (HRCC) staff can help people find appropriate programs from improving basic education to training in the forefront of technology.

Calvin College Band Fall Tour

Friday, November 17
First CRC, Sarnia, Ont. — 8 p.m.
Saturday, November 18
First CRC, Hamilton, Ont. — 8 p.m.
Sunday, November 19
Bethel CRC, London, Ont. — 9:30 a.m.
Good News CRC, London, Ont. — 10:30 a.m.
First CRC, London, Ont. — 11 a.m.
River Terrace CRC, East Lansing, Mich. — 6 p.m.

Nederlandse Kerstzangdienst

Emmanuel Reformed Church
170 Clarke Street North, Woodstock, Ontario
Phone: (519) 537-6422

Nederlandse Kerstzangdienst
met medewerking van het Kerkkoor

Wij hopen, D.V., twee diensten te houden:
zondag, 3 december 1995, 7.30 n.m.
zondag, 10 december 1995, 7.30 n.m.
Verversingen na de dienst.

Celebration

Langley Christian School Society will celebrate the opening of the New Middle and High school campus, and 40 years of Christian education in Langley. All who have been involved in the school are invited to attend this celebration on **Thursday, November 23, 1995,** at the new school located at:

22702-48th Avenue, Langley, BC V2Z 2T6
Times: 7-8 p.m. - Reception and open house
8 p.m. - Official program

For information call (604) 533-0839

Events

Events	Events	Events	Events	Miscellaneous

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

* **Nov. 3** "Christian Festival Concert" by the OCMA choirs and brass, directed by Leendert Kooij at 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Participating are Andre Knevel and Dirk Out (organ and piano), Maja Roodveldt (soprano), the concert band "Euphonia," and the "Kooij Sisters." Tickets and info.: (416) 636-9779.

Nov. 3 CCEF's 20th anniversary celebration at a public Christian education rally starting 7:30 p.m. sharp at Redeemer College, **Ancaster**, Ont. Participating are 12 area Christian schools and Redeemer College. Featured are a mass children's /young people choir (about 400 students) and the RC Concert Choir. Speaker: Dr. James Payton Jr., on: "Carried Away." For info. contact Fred VanderVelde, CCEF Exec. Dir., at (905) 336-5619.

Nov. 3 The King's University College Community Banquet, annual meeting and organ dedication concert, at TKUC, **Edmonton**, Alta. Tickets: (403) 465-3500.

Nov. 4 Men's Life leadership workshop, 9 a.m.-3 p.m., Hagersville Community CRC, **Hagersville**, Ont. Info.: call George at (519) 587-4165.

* **Nov. 4** Back to God Hour rally, 8 p.m., Covenant CRC, **St. Catharines**, Ont. Speaker: Rev. Jimmy Lin of the Chinese broadcast.

* **Nov. 5** Celebration service to commemorate Rev. and Mrs. Wildeboer's 30 years in ministry, 6:30 p.m., Zion CRC, **Oshawa**, Ont. Info.: (905) 436-3255.

* **Nov. 9** Salem annual meeting, 7:30 p.m., CRC, **Ancaster**, Ont. Speaker: Dr. Grant Mullen on "The Holy Spirit and Inner Healing: Demonization, Psychiatry and the Believer." Info.: (905) 528-0353.

* **Nov. 10** Organist Willem van Suydam in concert with "The Cambridge Singers," 8 p.m., Central Presb. Church, **Cambridge**, Ont. Info.: (905) 455-0797.

* **Nov. 10** Christian Counselling Services, Toronto, Ont., hosts an evening to celebrate the upcoming retirement of **Mary VanderVennen**. For tickets call Tine Houtman at CCS (416) 489-3350.

* **Nov. 10** Organist Andre Knevel in concert, with the "Mattaniah Male Choir," 8 p.m., Park Congr. Church, **Grand Rapids**, Mich. Info.: (905) 684-1338.

Nov. 11 Canada Remembers/Veterans Week concert by the "Georgetown & Achill Choral Societies" (125 voices), 7:30 p.m., St. Andrew's Presb. Church, **Ottawa**, Ont. Info.: (613) 224-1597.

* **Nov. 11** Organist Willem van Suydam in concert with the "Amalgamated Peterborough Choirs," 8 p.m., St. Paul's Presb. Church, **Peterborough**, Ont. Info.: (905) 455-0797.

Nov. 12 Dutch worship service, led by Rev. Jacob Kuntz, 3 p.m., CRC, **Ancaster**, Ont.

* **Nov. 15-18** CHP Leadership Convention, at the Radisson Hotel, 300 King St., **London**, Ont. Theme: "Ignite The Flame '95." Info.: (905) 788-2238.

* **Nov. 17** Join Leendert Kooij and Andre Knevel with the OCMA at the CHP Convention, the Radisson Hotel, 300 King St., **London**, Ont. Info.: (519) 245-3587 or (519) 666-0554.

* **Nov. 17** Organist Willem van Suydam in concert with "The Ambassador Male Choir," 8 p.m., Melrose United Church, **Hamilton**, Ont. Info.: (905) 455-0797.

* **Nov. 17** Celebration dinner in honor of Dr. Calvin Seerveld's retirement, and ICS annual commencement featuring Dr. Seerveld as guest lecturer, at Knox Presbyterian Church, **Toronto**. Info.: (416) 979-2331.

* **Nov. 17-19** Calvin College Ontario Band Tour. **Nov. 17:** 8 p.m., First CRC, **Sarnia**, Ont.; **Nov. 18:** 8 p.m., First CRC, Hamilton, Ont.; **Nov. 19:** 9and 11 a.m. services, First CRC, **London**, Ont.; **Nov. 19:** 9:30 a.m. Bethel CRC, **London**, Ont.; **Nov. 19:** 10:30 a.m. Good News CRC, **London**, Ont.

Nov. 18 "Biggest Bazaar in Town," annual bazaar from 10 a.m.-6 p.m., at Calvin Memorial Chr. School, 300 Scott St., **St. Catharines**, Ont. A fun day!

* **Nov. 18** Organist Willem van Suydam in concert with the church choir, 8 p.m., CRC, **Tillsonburg**, Ont. Info.: (905) 455-0797.

Nov. 21-23 CCEF's 20th Anniversary Christian Education Rallies. **Nov. 21:** 7:30 p.m., Bulkley Valley Chr. School (Elementary Campus auditorium), **Smithers**, B.C. Speaker: Rev. John D. Hellinga. **Nov. 23:** 7:30 p.m., Immanuel CS gymnasium, **Lethbridge**, Alta. Speaker: Fred R. Vander Velde, Executive Director, C.C.E.F.

* **Nov. 23** Langley Chr. School Society opens new campus and celebrates 40 years of Christian education, 7 p.m., 22702-48th Ave., **Langley**, B.C. Info.: (604) 533-0839.

November at ICS

Friday, November 17

Celebration Dinner! In honour of Dr. Calvin Seerveld's retirement, ICS will host a dinner at Knox Presbyterian Church, Toronto. ICS annual commencement will also be held, featuring Dr. Seerveld as guest lecturer.

Saturday, November 25

The Debt: A Fresh Approach. This one-day seminar, led by **David Peters-Woods,** will develop a Christian response to Canadian government debt, using the theories of Christian economist **Bob Goudzwaard,** among others.

Please contact the Institute for Christian Studies at (416) 979-2331, for more information. Dinner reservations must be made by November 10th. ($35/person)

Committee "Netherlands Bazaar" needs your assistance

Christmas Food Parcels

The Committee "Netherlands Bazaar" herewith expresses its deep appreciation to all the contributors and supporters who made the 1995 Bazaar such an outstanding success. **An amount of $85,000 was raised!**

The Christmas season will soon be upon us and once again the committee is depending on your co-operation to successfully identify families in need of assistance. If you know of any family of Dutch extraction in Ontario, in extreme financial circumstances, we need to hear from you before Tuesday, November 21, 1995. We want to surprise them with a food parcel before the festive season begins.

Please note that we must know specific information about the family members in order to send the appropriate food parcel. We also require the name and phonenumber of a contact person who can verify this information. **All submitted names will be kept in strict confidence.**

The families who received a parcel last year will not automatically receive one this year. We require confirmation of their current circumstances. If we do not hear from you, we will assume that you do not know of any families requiring assistance.

Please forward all letters to the following address by **November 21, 1995:**

Mrs. G. Spaans, Committee "Netherlands Bazaar"
15 Pavillion St., Unionville, ON L3R 1N8

The following committee members may also be notified by phone:
Ge Spaans (905) 477-1243; Lia de Groot (905) 878-1040;
Bets Speelman (416) 742-1172; Jenny Olthof (416) 282-9228

Your assistance in reaching the Ontario families of Dutch extraction, in real need, is very much appreciated. Thank you for your on-going support and co-operation!!

— advertisement —

GREENPEACE GREEN NEWS

Environmentally friendly tips for cleaning your home

(NC)—When cleaning your home, you don't have to replace grease and dirt with dozens of chemicals that are dangerous to your family and the overall environment.

The problem with a lot of household cleansers is that they contain chlorine and chlorine compounds. The same properties that make it good at killing bacteria, also make chlorine dangerous to humans when it gets into our water supply in large quantities.

The ingredients for basic, non-toxic, biodegradable cleansers can be found at most grocery stores or at natural foods stores (or check the phone book under wholesale distributors).

Most of your household cleaning needs can be met with six simple ingredients:

- **Baking soda**—cleans and deodorizes; good scouring powder; softens water, increasing the cleaning power of soap.
- **Borax**—cleans, deodorizes and disinfects; softens water.
- **Soap**—is biodegradable and breaks down safely without polluting water. Sold as liquid, flake, powder or in bars. Check ingredients on the label and avoid synthetic scents, colour and other additives.
- **Washing soda** or super washing soda—disinfectant; cuts grease and removes stains.
- **White vinegar**—cuts grease.
- **Ammonia**—cuts heavy grease and grime, but it can be dangerous. Use ammonia only as a last resort, when other cleaners aren't strong enough to remove the dirt. Fumes irritate eyes and lungs. Never mix ammonia with chlorine bleach or commercial cleansers—deadly fumes may form.

Various combinations of these simple substances can accomplish most household cleaning jobs cheaply and safely.

Use caution with all cleaners. Even some non-toxic ones are unsafe if they're consumed, so be sure to keep all cleaners out of the reach of small children.

For more practical hints, you can request a free copy of "Stepping Lightly on the Earth: Everyone's Guide to Toxins in the Home" by writing to Greenpeace, 185 Spadina Avenue, Suite #604, Toronto, Ontario, M5T 2C6.

DID YOU KNOW?

(NC)-The Royal Canadian Legion is Canada's largest service club. **Membership** currently stands at **640,000** of which **81,000** are members of the Ladies Auxiliary. There are **1,720** branches which includes **28** in the United States and **3** in Germany.

News

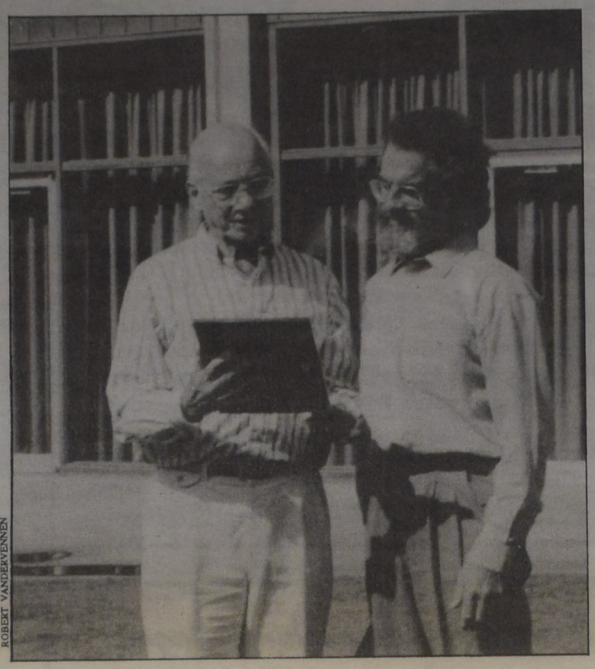
Group enjoys 25 years of Shakespeare plays

Robert VanderVennen

SCARBOROUGH, Ont. — The yellow school bus chugs west on Highway 401, driven by Susan or Bob Collins. Inside the adults are chatting away and showing each other pictures of their children and grandchildren. They've come from Scarborough, Ont., and are headed for Stratford to see a Shakespeare play.

They are "Friends of Immanuel Christian School" and they have gone on this annual September outing for 25 years. The school went out of business a dozen years ago, being converted to Immanuel Day Care Centre for 105 children, but the Friends, mostly members of Grace Christian Reformed Church in Scarborough, continue the tradition.

The school bus makes a pit stop for morning coffee along the way, and at noon everyone takes out a picnic lunch to eat on the beautiful grounds of the Stratford theatre. When the play is over the bus travels to Elmira for a feast on the bountiful buffet offered by the Mennonite restaurant "Stone Crock."



ROBERT VANDERVENNEN

Jack Brouwer (left) and Ary de Jong admire the plaque given by the Stratford Festival for 25 years of group attendance

It all started in 1971 when Jack and Mirth Vos, who had earlier pastored the CRC in Stratford, invited their friends Jack and Lenie Brouwer to go with them to Stratford to see a play. Jack Brouwer had written about the theatre as a newspaper reporter in the Netherlands before they immigrated.

They had a great time and decided to do it again, inviting all friends of the new Christian school to join them. It was an instant hit, and some 60 people still make the annual Saturday trip. As a school group they were at first entitled to half-price tickets, a boon that no longer exists. By now they've seen quite a repertoire of Shakespeare's plays. The core group is joined by former members who have moved to places like Burlington, and also some friends who want to join the good times.

This year the festival management celebrated the group's 25th year by presenting the group a beautiful plaque which reads, in part: "Friends of Immanuel and the Stratford Festival, with thanks for your 25 years, from the directors and the cast of *The Merry Wives of Windsor*." There followed the names and signatures of the play's directors and all members of the cast.

For the first years the Brouwers organized the annual event, but one year they couldn't do it and Ary de Jong took over. De Jong did the organizational work until 1985, when he and his family moved to Calgary, when the Brouwers again stepped in. Ary and Marie de Jong were able to be with the group again for this 25th year, and at the dinner Ary answered a number of questions about his bicycle trip last summer from Victoria, B.C., to St. John's, Newfoundland.

Stories were told about some special wrinkles in the plans. One year the school bus—at that time owned and maintained by Immanuel Christian School—broke down, and one year there was snow on the picnic tables for the noon lunch. Whether there were special problems or not, the tired group always happily sang its way home over the drone of the school bus at the end of the day.

Human resource centres will replace Canada Employment Centres

OTTAWA (Canadian Scene) — Changes to the way Human Resources Development Canada will operate its offices across Canada will make it easier for Canadians to find the tools they need to locate work, change a career, or learn about opportunities to get new training, ministry officials assert.

A network of Human Resource Centres of Canada (HRCC) is in the process of replacing the current Canada Employment Centres. The HRCCs will provide more efficient ways to find information about available jobs and labor market trends, about unemployment insurance, federal pension, disability, and student loan programs. Telephone and computer technology, as well as personal services, will create better access to the Human Resource Ministry's services, say ministry spokespersons.

In addition to the new centres, Canadians will have access to information and services at electronic kiosks which will soon start to appear across the country. The kiosks will be equipped with touch screens and keyboard options to make them as easy to use as bank machines. Officials emphasize that the kiosks aren't replacing human beings. Personal assistance will be available at kiosk locations.

Concerted effort

Examples of how the restructured HRCCs will serve Canadians come from Alberta and Quebec. Brain Milaney's job in the sewing machine industry disappeared when the Alberta company he worked for reorganized. His local HRCC arranged for him to take a computer hardware training program. Today, Milaney works full time as a computer-system administrator for a law firm.

Alain Larouche didn't have trouble finding work in hotels and restaurants in Quebec. But he didn't have the basic education he needed for job security or to win promotions. With the help of his community HRCC, Larouche put together a plan to get him the education he needed. Today, he has a degree in food preparation and a job as a chef in the Roberval Detention Centre.

Human Resources Development Canada works with provincial and territorial governments, businesses, municipalities and community groups to deliver community-based services.

Thinkbit

"The closest to perfection a person ever comes is when he fills out a job application."

Dorothy Hawkins, Phoenix, Arizona

News Digest

Be an exchange student

BIG RAPIDS, Mich. (WH) — The non-profit World Heritage Student Exchange Program would like to offer teen-agers a very special adventure. Applications are now being taken to spend an exchange year in Germany, France, Spain, Sweden or Mexico.

Qualifying students will leave in August of 1996, attend a 10-day language/culture camp, live with well-screened host families and attend school full-time. To qualify, applicants must be 15-18 years old, have a 70 per cent (B) or better average in school, maintain excellent character references and possess the maturity to handle the challenges of living abroad for 10 months. Language is not essential, but it is very helpful.

For more information contact the World Heritage Office at (800) 888-9040. Shorter term summer programs are also available for teens who are unable to participate in the academic year program. World Heritage is a non-profit, public benefit organization. World Heritage is designated as an exchange visitor program.

Spreading AIDS earns long prison terms in Romania

BUCHAREST, Romania (EP) — The parliament of Romania has voted to punish with prison terms those who knowingly spread the AIDS virus and other sexually transmitted diseases (STDs).

The new penal code states that anyone "who engages in sexual contacts despite his or her awareness of suffering from AIDS" will be punished with a jail term lasting up to 15 years. Knowingly spreading other STDs will be punished with sentences that last as long as five years.

According to the Romanian Health Ministry, Romania has recorded 1,500 new cases of AIDS among adults in the last 12 months. There are already 2,900 cases of AIDS recorded in the country, 90 per cent of which involve children.